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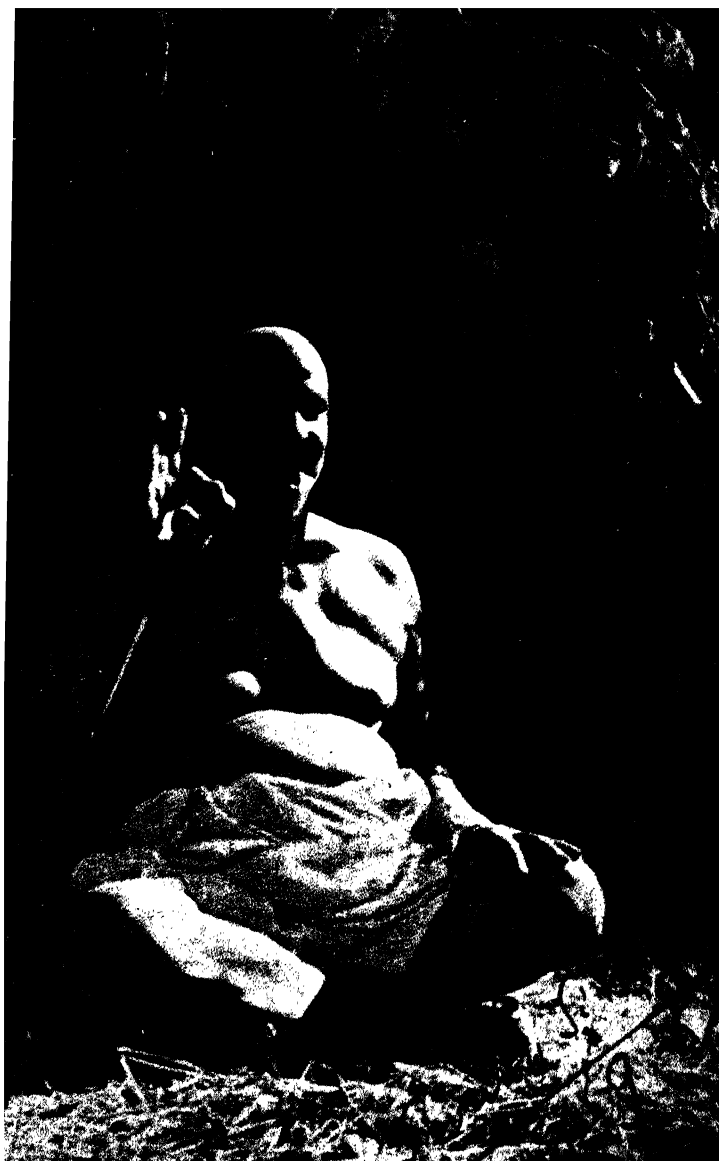
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SWAMI SIVANANDA'S METAPHYSICS & MESSAGE

By

JNANA-BHASKARA

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PUBLISHERS' NOTE

Sri Diwan Bahadur K.S. Ramaswami Sastriar is a renowned saint and savant who has a thorough grasp of Philosophy—Eastern and Western—and who has the divine gift of masterly exposition. He shares with the Master—Sri Swami Sivanandaji Maharaj—the great ability to present great truths in clear, concise and precise terms.

In this work he has not only summed up the Metaphysics and Message of His Holiness Sri Swami Sivanandaji Maharaj, but has traced the history of Indian Philosophy and beautifully described the Place of Sri Swamiji Maharaj in the galaxy of the sages and saints of India.

This work from the pen of a mature Indian sage and savant, Sri Ramaswami Sastriar, published soon after his glorious 80th Birthday, celebrated on a grand scale by the citizens of Madras, is certain to be welcomed as a great addition to our spiritual literature.

8th September, 1957
71st Birthday of H.H.
Sri Swami Sivananda.

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Publishers

AUTOBIOGRAPHY OF SRI P.S. VENKATRAYULU

My parents belong to Military stock and Telugu by caste. My father was a Headmaster in the Army School and retired in 1914 and passed away in 1918. My respected mother who is now 84 years old is a devotee of LORD RAMA. During 1926 by the mercy of LORD RAMA she was gifted with the power of composing poems and songs in praise of the LORD. These she has printed into a small booklet and distributed freely to lady devotees. Her small pension got from the army and the money given by us is utilised for charitable purposes such as repairing Temples tanks, feeding the poor and clothing the naked.

To this pious lady seven sons and two daughters were born of which five sons and one daughter are surviving, of whom I am the eldest.

Since our childhood finding our mother engaged in Saguna Aradhana and Bhajan in all her spare hours, I and my brothers and sisters have acquired the habit of singing the priases of LORD and Bhakti. My mother used to teach us to respect the elders and be compassionate to young and the dumb creatures.

I was born at Bangalore while my father was in the army, on 16.12.1898. After my High School career I joined the army during the War time (1918) to do a bit of service to the country and was demobilised in 1921. In the same year I joined the B.N.Rly. By perseverance and industry I rose to the rank of Accountant and retired in April '55 after serving over 33 years, and settled at Vizianagaram.

THE DONOR



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Jnana Bhaskara
Sri K.S. Ramaswami Sastriar.

Whilst in Railway Service I have visited all the HOLY places in India more than once. I have been doing meditation regularly both morning and evening and dispensing Homoeo drugs to the poor.

I was married in 1924 to Srimati P. Annapurnamma who is on a par with me, and helps in doing selfless service.

In 1930 at the instance of Sri S.M. Rao of Sini, a senior disciple of Sat Guru Swami Sivanandaji Maharaj I had purchased some books from Divine Life Society office, Rishikesh, and developed a strong taste for the study of books written by Sri Swamiji in simple and penetrating style.

In May '53 *en route* to Badri, I and my family had the fortune of having Darshan of Sri Guru Maharaj. In our return trip we all had initiation from Swamiji. In September '54 when I attended, with children, the birthday celebration of Sri Guru Maharaj, Sri Swamiji with his blessings presented a good number of books on VEDANTA etc., and gave initiation to the other children.

While reading the books particularly "MANDUKYA UPANISHAD" I felt that Swamiji had given me an invaluable treasure. I did not lose courage but went on reading patiently and in my retired life by Sri Guru Maharaj's Grace I have found a Brahma Jnani teacher who explained Gudharthas etc. For full 2 years 1955 and 1956 I was having his Satsang with my family.

I spend my retired life doing a few Asanas and Japa daily from 4 A.M. to 6 A.M., Swadhyaya for 1 hour

7 A.M. to 8 A.M. and in the evening Satsang and Swadhyaya from 7 P.M. to 10 P.M. This practice is continuing even now.

During March '57 I have had a call from the Railway to join in one of the Construction Projects and before accepting the job, I inwardly vowed that I would contribute my mite to the "JNANA YAGNA FUND" which is most dearest to Swamiji and I did my humble mite.

In conclusion I submit that sincere love and veneration for Swamiji made me and my family members accept unreservedly HIS HOLINESS as our guiding star and guarding angel. Let his Gracious Holiness be pleased to give us the strength to attain the Goal.

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**SWAMI SIVANANDA'S
METAPHYSICS & MESSAGE**

Chapter One

EVOLUTION OF INDIAN PHILOSOPHY

1. "WHAT IS PHILOSOPHY" ?

Man is a philosophic and religious animal. Hegel says : "It is only animals that are not metaphysical."

The English word "Philosophy" means "Love of Wisdom." But corresponding Sanskrit word "Darshana" means "A direct vision of Truth", a "Harmonious comprehension of Reality".

In the West, philosophy has been more or less a speculation about the ultimate categories of life, while religion has been a sense of values in life and science has been an analysis of nature. Science has been scornful of philosophy and philosophy has been scornful of science and both have been scornful of religion which in its turn viewed them with scorn.

Science limited itself to the investigation of material reality. Man has today conquered Nature but has not achieved self-conquest.

But, in India, philosophy has harmonised the conflicts of science and religion and has understood the material reality and also the spiritual reality underlying it.

It has always subdued the egoism which materialist science glorifies and produces in abundance, and has allowed the Light Celestial to play upon the life terrestrial.

It is the science of sciences. It is the elder brother of science and the younger brother of religion.

The Bhagavad Gita refers to Adhyatma Vidya Vidyanam (the science of Self among all the sciences).

Science is the root; philosophy is the flower; and religion is the fruit.

In the West, science, philosophy and religion, go diverse ways; in India they go together and are a unity in trinity and a trinity in unity.

Indian philosophy has to fill a great role today.

It has to correlate and co-ordinate all the sciences (physical, psychological, social, economic, political, aesthetic, ethical and spiritual).

It has to teach the modern western physical sciences that co-operation is as much a law of life as competition.

It has to teach the psychological sciences that the super-conscious is as real as the subconscious.

In the realm of social sciences it has to co-ordinate individual freedom and social interdependence.

In the realm of economic science it has to harmonise wealth and welfare.

In the realm of political science it has to inter-fuse duties and rights.

In aesthetics it has to let the soul's Ananda to have a natural refraction into the prismatic colours of the Rasas.

In religion, it has to harmonise the contradictions of the sects in regard to Tattwas (fundamentals of existence) and Sadhanas (laws of spiritual life) and Phalas (raptures of liberation and salvation and beatitude).

2. THE SOURCES OF INDIAN PHILOSOPHY

Vedas: Upanishads

The eternal source of Indian Metaphysics is the Eternal Veda.

It is not necessary for me to go in this work into the vexed question about the date of the Vedas.

Max Muller says:

“Every verse, nay every word in them, is an authentic document in the history of the greatest empire, the empire of human mind, as established in the second millenium B.C.”

The researches of Lokamanya B.G. Tilak have pushed back the date by some more millenia.

As I am concerned only with the metaphysical ideas here, it is enough for me to state here that the Hindus believe the Vedas to be the eternal scripture and to have been taught by God for the salvation of humanity.

Though to the western savants and critics, the Vedas are the babblings of infant humanity groping towards the light, the Hindu thinkers as well as the ordinary Hindu people have regarded the Vedas as revelation and the Vedic sages as the revealers of the Eternal Truth and the transmitters of the eternal tradition.

The exposition of orthodox Hindu philosophy will be incomplete if this view of the authority of Sabda or Sruti i.e., the Vedas is ignored or damned with faint praise.

The Hindu philosophers alone have been able to reconcile revelation and reason and thus give a rational account of revelation and a revelatory view of the real place of reason in life and super life.

In regard to the religion of the Rig Veda, we have had a great deal of mutually destructive interpretations.

Some savants call it the worship of the powers of Nature. Some call it "an allegorical representation of the attributes of the Supreme Deity." Yet others seek to find secret doctrines and mystic philosophies there.

The key to the Rig Veda must be sought within itself and in the Upanishads as it is indisputably apparent there.

The Rig Veda declares in I, 164, EKAM SAT VIPRAH BAHUDHA VADANTI (It is one; the sages describe it variously).

It is the various partial manifestations of Supreme Godhead whether they are thirty-three or more—that are hymned in the Rig Veda while the Upanishads reveal the nature and essence of the Supreme Godhead.

All schools of Indian philosophy unite in regarding the sages as the seers and revealers of Eternal Truths.

But, the Rig Veda reveals according to the Western Indologists and savants "the process of God-making in the factory of man's mind."

To us it is the process of Self-revelation of God to Man through the Eternal Sounds of Scripture.

The Rig Veda reveals not polytheism or syncretism or henotheism (a word coined by Prof. Max Muller), but the highest aspects of Hindu religion in all its compositeness, though the systematisation of religion comes later on.

We find in it not merely monotheism but monism, i.e., the realisation of the Blissful Absolute which is the Overlord of all. Human thought has not yet climbed higher than the height of that golden declaration EKAM SAT VIPRAH BAHUDHA VADANTI.

Prof. Max Muller has well said in his Six Systems of Indian Philosophy:

"In fact, the Vedic poets had arrived at a conception of the Godhead which was reached once more by some of the Christian philosophers at Alexandria, but which even at present is beyond the reach of many who call themselves Christians."

3. THE PHILOSOPHY OF THE UPANISHADS

In the Upanishads we find the sublimest of the spiritual ideas of the world. They clearly proclaim the One, Eternal, Infinite, Supreme Godhead and describe it in terms of fervid rapture.

I have discussed them in detail in my "Study of the Upanishads" and I shall not discuss in detail here whether they inculcate monism or dualism or pluralism.

They elaborate the great truth already declared in the Rig Veda (EKAM SAT VIPRAH BAHUDHA VADANTI).

They take us from the outward self to Immanence and Transcendence and eventually to the Absolute.

They lead us to a realisation of the Eternal Sat-chidananda (Being, Consciousness and Bliss).

They analyse the three recurrent states of our consciousness and show how our true Self is separate from them and shines with a steady unvarying light above all limitations of time space and causation.

The Self is not an emptiness or an abstraction, but the deepest, widest and highest consciousness.

Its immediacy in pure experience is a matter of Self-realisation.

The Upanishads work out clearly the concepts of Brahman and Atma.

It is not possible to discuss here the Great Mahattattwas or Supreme Spiritual Utterances contained in the Upanishads. I have done so in my Studies in the Upanishads.

The Upanishads enable us to reach that unity which unifies and transcends the dichotomy of subject and object.

This is a spiritual fact which has to be discerned, and realised spiritually. Jnana is the name given in the Upanishads to such spiritual discernment and realisation.

The Absolute cannot be reached by the senses or by the mind.

The doctrine of the experience as the one self is not pantheism because pantheism excludes transcendence; it is not idealism as it does not say that the world is a mental creation but affirms the relative and phenomenal and dependent and changing reality of mind and matter and declares also that the Absolute is above and beyond mind and matter and is the one and only true existence.

It is not correctly describable as monism, because this word has become associated with the theory that the universe is an evolution of a material fundamental substance whose derivatives are matter and mind.

It affirms that there is a supreme plane of Absolute realisation of the One Brahman as Satchidananda.

I shall go more fully into this question later on in this work.

Let no one imagine for a moment that such an exalted view of reality could find no place in it for devotion or duty or altruism.

The Upanishads are the source of all the MANTRAS and the cults of later Hinduism and emphasise in unmistakable terms the need for adoration of God and the imperativeness of His Grace.

They declare also that only one who is sinless and who is pure and devoted to his duty and who lives a life of service and self-sacrifice and renunciation can attain true devotion to God and reach that high level of Jnana or meditation and wisdom which will bring to us the realisation of the Absolute.

Dr. Radhakrishnan says further :

"The ideal of ethics is Self-realisation."

Let no one stigmatise this view as selfishness. The Self meant in this phrase "Self-realisation" is that supreme height of being which is the culmination of all purity, all love and all wisdom.

Morality is thus a means and not an end—a noble means to the noblest end.

Dr. Radhakrishnan says well:

"A life of reason is a life of unselfish devotion to the world."

I would add that a life of unselfish devotion to the world leads to a life of unselfish devotion to God which leads to a life of ceaseless meditation on God which leads to the highest realisation of God as Self and of Self as God.

Dr. Radhakrishnan says further:

"The end of religion is the transcendence of religion. Ideal religion overcomes the duality with which it starts. Religious worship starts with fear, passes through reverence, love and communion with the eternal, and culminates in the ecstatic life where God and the soul melt into each other. Religious worship has to be accepted until the perfect condition is reached."

Such perfection is realised in the Tureeya (fourth) state of experience, i.e., the state of transcendental intuition where we realise the Absolute.

This state has been apprehended in a dim and imperfect way in the following fine passage from Baron Von Hegel's ETERNAL LIFE, where he speaks of trance-conditions which "appear to the experiencing soul, in proportion to their concentration, as timeless, i.e., as non-successive, simultaneous, hence as ETERNAL .. The eternity of the Soul is not here a conclusion drawn from the apparent God-likeness in other respects of the soul when in this condition, but the eternity, on the contrary is the very centre of the experience itself, and is the chief inducement to the soul for holding itself to be divine. The soul's immortality cannot be experienced in advance of death whilst its eternity, in the sense indicated, is or seems to be directly experienced in such 'this life' state. Hence the belief in immortality is here derivative that in eternity is primary."

The greatest value of the Upanishads is that it is the Himalayas of Hinduism. All the great rivers of

religion which have overflowed and fertilised India have come down from them. The great Indian philosopher-statesman Dr. Radhakrishnan says well in his recent work entitled THE PRINCIPAL UPANISHADS: "The Upanishads represent a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for three thousand years." The great Western philosopher Schopenhauer said long ago: "From every sentence of the Upanishads, deep, original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so benefiting and so elevating as that of the Upanishads. They are the solace of my life and they will be the solace of my death. They are products of the highest wisdom. They are destined sooner or later to become the faith of the people." Deussen says that they contain "Philosophical conceptions unequalled in India or perhaps anywhere else in the world." Throughout the Upanishads flows what Dr. S. Radhakrishnan calls well as a "living stream of spiritual life."

The word "Upanishad" has been interpreted in diverse ways. It means "sitting near the Guru to receive illumination." It means mystic and secret spiritual knowledge (Rahasya). It means also that which destroys all ignorance and illusion. The Upanishads are also known as Vedanta (the end or culmination of the Veda). They are also called the Jnana Kanda of the Vedas just as the preceding portions of the Vedas are called the Karma Kanda

and consist of the "Mantras" (prose passages describing the sacrificial rituals) and Aranyakas (composed in forests and giving mystic interpretations of rituals). While the Mantras describe the many gods who are aspects of one Godhead, the Upanishads describe the one Godhead within and behind and above and beyond the universe and the divinities. The external rituals of the Mantras and the Brahmanas with their transitory fruits in heaven become the ascent from plane to plane of the infinite eternal mystic consciousness. At the beginning of the Brihadaranyaka Upanishad the universe is conceived as the horse of the Aswamedha sacrifice.

One supreme merit of the Upanishads is that they declare that the real in man is the Atma and is different from the body or the senses or the mind or life. Man is separate from his three bodies (Sthoola, Sukshma and Karana) which are also described as the five sheaths or Koshas (Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya). By this clearly demarcating the soul as separate from body and senses and mind and life, the Upanishads enable us to cognise the purely spiritual nature of the Soul.

The Upanishads do not seem to find any incongruity in describing the eternal and infinite and supreme source and origin of all things as the Absolute Brahman and as God. The famous hymn of Creation (Rig Veda X, 129) calls the source of the universe as Tat Ekam (That One). It became self-conscious when it desired to create and

become manifold. Then came Creator and Creation, such manifestation being due to Tapas and Maya. The meaning originally attached to Maya was Power or Shakti rather than illusion.

Prakriti with its three Gunas and its evolutes such as mind and senses and life-energies and the elements sprang from such Shakti. God's will launches the universe and its evolutionary course. God is the Absolute which assumes name and form when the will to manifest and create becomes active and patent and dynamic. We find such names as Brahma, Hiranyagarbha, Prajapati, etc. given to that Being. There is no clearly defined Trimurti concept as yet. The Eternal Being is called Atma (Being) and Brahman (Infinite) and Sat (Existence), Satyam Jnanam Anantam (Truth, Consciousness and Infiniteness), and Ananda (Bliss) and Satchidananda. But we find also such names as Isha, Siva, Vishnu, Purusha, etc. Hiranyagarbha is called the Creator as also the First-born: Taittireeya refers to Trisuparna, viz., Virat and Hirnyagarbha and Iswara. Mandukya Upanishad says that Brahman is fourfold, viz., Brahman, Ishwara, Hiranyagarbha and Virat.

A unique feature of the Rig Veda is its realisation and declaration of the Supreme Being. Ekam Sat Viprah Bahudha Vadanti (It is One. The sages call it variously R.V., X, 114, 4). The unity of God or Godhead is its supremest affirmation. Brahman is Ishwara in Himself. Ishwara is Brahman in relation to the universe. Reality when static is Brahman (Godhead). Reality when dynamic is Ishwara (God).

God is transcendent; He is immanent; He creates the universe; He has become the universe.

The universe is described in the Upanishads as a manifestation or as an emanation or as an evolution and not as a creation out of nothing. It is not the result of a mere freak or chance but is the expression and manifestation of the divine will. The Upanishads teach us that God has become the universe, that God is immanent in the Universe and that God transcends the universe. The various schools of Indian philosophy have some minor differences as to whether God is both the efficient cause and the material cause of the universe or is only its efficient cause, Prakriti being the material cause. Sri Sankara and Sri Ramanuja take the former view whereas Sri Madhwa takes the latter view. The balance of the Upanishadic texts is in favour of the former view.

By thus clearly affirming the unity and divinity of all things, it is easy for the Upanishads to relate variety to unity without in any way lessening the fullness of the unity. I shall show later on how Advaita proclaims the identity of Brahman and Jiva, how Vishishtadvaita proclaims their oneness in separateness and separateness in oneness (Aprithaksiddha as Sareera and Sareeri or body and soul relation) and how Dwaita proclaims that they are in reality and for ever separate; and that the soul is always the servant of the Lord. We see the sources of these concepts in the Prasthanas Traya (i.e. the Upanishads, the Bhagavad Gita and the Brahma Sutras). (See Mundaka Upanishad, Gita XV, 7, Brahma Sutras II,

1, 3). How these Pramanas effect a synthesis of such concepts will be discussed later on and will be expounded in detail when describing the philosophy of Swami Sivananda.

The Upanishads seem on the whole to be in favour of the view that Brahman is eternally and unchangingly real while the universe proceeds from Brahman as a derivative and dependant reality. Thus though the later views assert that the Upanishads favour them, it is clear that the Upanishads take a middle course between Realism and Acosmism or Solipsism.

The supreme importance of the ethical life, of love and service and renunciation, is emphasised in all the Upanishads (see Katha Upanishad, II, 2, 23). Karmic Vasanas no doubt incite and control, but by seeking God's Grace we can make the freedom of the will more potent than the Karmic stress. The law of Karma governs the world of Samsara but all are eligible for and can attain Mukti. The Upanishads do not demand world-negation or world-denial but call for Asanga (detachment) and Vairagya (dispassion) and Tyaga (renunciation). Thus what is needed is not the renunciation of the world, but the renunciation of the ego. The very first verse in the Ishavasya Upanishad calls upon us to enjoy by renunciation (Tena Tyaktena Bhunjeethah). The Brihadaranyaka Upanishad sums this up as दम, दया and दान (Dama or self-control, Daya or compassion, and Dana or helpful munificence). The Gita sums up ethics as

Yajna (worship) and Dana (gifts) and Tapas (austerity and self-control).

The Upanishads stress Jnana as the supreme Sadhana though they refer also to Dhyana, Karma, Bhakti and Prapatti. They describe Mukti sometimes as eternal life in a special paradise, where however, the governance of the world (Jagadvyapara) belongs only to God. But more often as realisation of the identity of the soul and the eternal infinite Brahman as Satchidananda beyond all names and forms and beyond all time and space. Though later on Sannyasa was emphasised as a supreme means of liberation, the Upanishads treat both Yajnavalkya and Janaka as liberated souls.

4. THE BHAGAVAD GITA

The later systems of Hindu thought with their common points as well as of points of departure are traceable to the ancient, eternal and infinite mine of the Vedas and especially of the Upanishads and to the Gita which contains their essence. The Gita has given to us the perfect synthesis of the separate truths revealed by the Upanishadic seers. The Hindus believe that God who gave the Vedas as the chart of man's voyage through the ocean of life (Samsara) gave the Gita as the synthesis and summation of all the highest spiritual truths by lips divine. If modern scholarship demonstrates the untenability of this view and shows that the Gita merely shows the undigested eclecticism of an able individual scholar who composed and shoved the Gita into the Mahabharata, if it shows that it is later than Buddhism or the six Darshanas and is a magnificent failure in its attempt to reconcile the unreconciled and irreconcilable, then it will be time enough to scrap the traditional view and follow our great new guides. But, modern scholarship, be it European or Indian, has not demonstrated any such thing at all.

The Gita is the greatest of all the gospels. Humboldt says: "It is probably the most profound and most sublime work the world can show." It

reveals the truth in all its many-sided beauty and shows the gradation of steps by which we can realise and attain Godhead. Its synthesis of Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga, is the most wonderful synthesis of all the means and methods leading us to God. Like the Upanishads it is the soul of religion and not a petrified system of dogma and creed. It is incandescent with the glow of mystic spiritual emotion and can kindle such emotion in every fervent and prayerful heart. The truth is that the final and perfect fusion of philosophy and religion is found both in the Veda and the Gita. Both are aglow with feeling and show also the cold light of reason. Both lead us to the bliss of spiritual liberation from the non-self. Both dower us with that vision, and that insight, by which we know our true nature and therefore also the true nature of other souls, of Nature and of God. Both lead us to unselfish and God-surrendered action which brings us peace, devotion and vision. Both form the meeting-point of poetry, and philosophy and religion about which Plotinus says:

"There are different roads by which this end (of spiritual apprehension) may be reached: the line of beauty which exalts the poet; that devotion to the One and that assent of science which makes the ambition of the philosopher; that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the ritual and the particular, where we stand in

the immediate presence of the Infinite, who shines out as from the deeps of the soul."

In the Gita we stand in such immediate presence of the Infinite, the presence where we have God, the Yogeswara (the master and lord of all Yogas) with the obedient and illuminated and beloved human soul ready to carry out His Commands and realise His Glory (Dhanurdharah). Only when we have such a combination can there be individual and national and universal auspiciousness and victory and prosperity and righteousness.

I do not propose to go here into a discussion of all the teachings of the Gita in great detail, as I have done that task elsewhere and as I have to cover a very vast ground in this essay. The very first teaching in it even prior to its metaphysical teaching of the immortality of the Soul—is a call to manly action by way of defending Dharma. Even after the teaching of the immortality of the Soul, the call of Sree Krishna is a call for Nishkama Karma, i.e., action without a sense of doership and without a desire for the fruits of actions and done with a sense of obedience to God's Commands and done also in a spirit of doing work as worship and in a spirit of surrender to God. The Gita teaches us that if we do action in this spirit such action is really Naishkarmya (actionlessness). What is actionlessness? It is not mere inaction (Akarma). It is either absorption in devotion or meditation or introverted introspection or sublimated, i.e. selfless action, for the world-welfare (Lokasangraha). Sree

Krishna forbids the giving up of Yajna and Dana and Tapas (worship, and munificence and austerity) and commands our doing them in a spirit of SATTWA and TYAGA (composure and harmony and purity and selflessness and surrender). We must help the rolling forward of the Cosmic Wheel. We must act in a sacrificial spirit, because the Creator created Yajna as our giver of plenty (Ishtakamadhuk).

Sree Krishna then sums up in Chapter VI the essence of Dhyana Yoga (concentrated meditation) because the mind purified by selfless action must be made steady and one-pointed (Ekagra) and poised. In Chapter VII to IX He passes by a natural transition to the path of devotion (Bhakti Yoga). The inanimate and animate worlds are his Apra (lower) and Para (higher) Prakritis (aspects). Whatever aspect of God we love and worship leads eventually to Him. The luminous path (Archiradi Marga) leading to paradise is elaborately described. All who are full of devotion are declared eligible for salvation. The X Chapter describes God's glorious Vibhutis (manifestations) and the XI Chapter describes His glorious Viswarupa (Cosmic Form). The XII Chapter we are told that both the way of Knowledge and the way of devotion lead to the same goal, viz., God and that the way of devotion is easier and surer than the way of knowledge.

In the XIII chapter we get a revelation of Jnana Yoga. In Chapter XIII Kshetra (matter) and Kshetrajna (Spirit) are clearly distinguished and described. In Chapter XIII verses 24 and 25 we are told that Karma

and Dhyana and Upasana (Bhakti) and Sankhya (Jnana) are diverse paths leading equally to God-realisation. The Gunas of Prakriti are elaborately described in Chapter XIV, XVI XVII, and XVIII. The glory of Purushottama is dwelt upon in Chapter XV. The entire teaching is summed up in Chapter XVIII, verses 51 to 55. Verses 65 to 71 are called the Charama Slokas (concluding verses) of the Gita and glorify human self-surrender and divine grace in response to such surrender.

The key-ideas of the Bhagavad Gita are contained in the end of each chapter, i.e., Upanishad Brahma Vidya and Yoga Sastra. Thus Gita destroys ignorance and uses the highest expansion and integration of knowledge and union with God. Sree Krishna Himself defines Yoga as Karmasu Kaushala or skill in action (II, 59), Samatwa or equality and equity and equanimity (II, 48), and Duhkha Samyogaviyoga or dissolution of the union with grief and misery (Chapter VI, 23). The Gita therefore enables us to sublimate action into a liberator of the soul, to have poise and Sama sightedness in regard to all, and to achieve freedom from sorrow and attainment of supreme eternal immortal bliss.

It is wrong to say that the Gita tried to surpass and supersede the Veda. The verse (Chap.II-45) which says that the Vedas relate to the three Gunas and that we must transcend the Gunas merely means that we must not stop with the Karma Kanda of the Vedas but should sublimate Karma by Nishkama

(desirelessness) and attain Jnana (God-realisation). This is clear from Sree Krishna's declaration of Shastra (Veda) as our guide (Chap. XVI 24) and His saying that He is known by the Veda, that He is the maker of the Vedanta and that He is the knower of the Veda (Chap. XV-15). The ideals of Yajna, Dana and Tapas were not opposed but were sublimated by the Nishkama concept (Chap. XVIII-6), and the ideals of Tapas and Ahimsa and Maitri and Prema were exalted above all else. Ritual was not condemned but ethics and meditation and contemplation and devotion and knowledge were idealised and exalted by interfusion.

We can best realise the unique glory and majesty of the teachings of the Gita only when its metaphysics is placed side by side with its cosmology and psychology and ethics. In regard to cosmology, i.e., the Evolution of the Universe, Sree Krishna sublimated the Sankhya concept of Prakriti and Purusha by the concept of Purushottama whose Apra (lower) and Para (higher) Prakritis (aspects) were Prakriti and Purusha. Such Purushottama is Brahman when viewed in and by Himself and Iswara i.e., the creator, the protector and destroyer (Janmadyasyayatah) when viewed in relation to the Universe. God became the Universe (Viswarupa) with special Vibhutis or splendours, is immanent (Antaryamin) in the Universe, and transcends it. His infinity and integrality are unaffected by such limited self-projection and self-emanation and self-evolution. Thus the Gita doctrine is not pantheism or a cosmism or solipsism, but it is a fusion of cosmic manifestation and immanence and trans-

cendence. The world has a dependent derivative reality, and is perpetually revolving and changing, but the Immanent and Transcendental Being is Infinite and integral; and changless and eternal. In Chapter XII the Lord says that the strivers who seek to reach the Akshara (unmanifested Brahman) and the strivers who seek to reach Iswara reach the same Being as their Goal; and that the latter is the easier and surer path. Thus the Gita proclaims the unity of Nirguna Brahman and Saguna Brahman (Iswara). It reconciles all the Upanishads some of which stress the Nirguna aspect while others stress the Saguna aspect.

In the same way the Gita harmonises and sublimates the prior psychological concepts also. In Chapter XVIII, 13-15, the Lord analyses our human make-up as body, doer senses, activities and DAIVA (divine regulator and co-ordinator). The senses are higher than the objects; the Manas is higher than the senses; the Buddhi is higher than the mind; and God is higher than the Buddhi (Chap. III, 42, 43). We must therefore not be lost amidst the multiplicity of desires for fleeting objects but control the mind by the Buddhi with God's Grace and concentrate and attain communion and union with God. Sree Krishna teaches us the technique of mind-control as consisting of Abhyasa (practice) and Vairagya (dispassion and renunciation). He teaches not the suppression of the desire but the sublimation of desire by Nishkama Karma and Lokasangraha and Paraspara Bhava (unselfish motivation and world-welfare and mutual dependence and service and uplift) Asanga or

Anasakti (detachment) and Karmaphalatyaga (renunciation of fruits of action) and Kartrutwatyaga (renunciation of doership in a spirit of egoism and possessiveness) will fit us for Yoga (divine communion and union). Buddhi enables us to discriminate, to determine to do right and to achieve devotion. Indian psychology clearly differentiates Manas and Buddhi and Atman and Paramatman, but Western psychology does not do so. Further, the doctrine of Karma enables the Indian to know the depths in the Unconscious due to Karmic experiences and Vasanas besides the depths due to heredity and environment. Sree Krishna shows how Dhyana Yoga--which was later elaborated by Patanjali--is sublimated by concentrated and introspective meditation on God. (Chapter VI-47). Thus while modern Western psychology has been imprisoned by the concept of the Unconscious, the Gita psychology enables us to liberate ourselves from the slaveries due to the tyrannies of both the Unconscious and the Conscious by emancipating and liberating manumission of the Superconscious Infinite Eternal Integral Self (The Universal Soul). Such liberating aid will come only through the call for it by the Buddhi in its highest and most Sattwic and exalted level (Gita Chap. XVIII-30). Buddhi in its ordinary level is Reason or Intellect. But Sattwic Buddhi is Intuition or Illuminated Reason. It is only the latter that can realise the unity and divinity of all the apparent diversities of life (Gita Chap. XVIII-20). It is higher than mere Karma Yoga or Dhyana Yoga or Bhakti Yoga or

Jnana Yoga and fuses all of them into the integral Sampurna Yoga (Gita Chap. VI-46). We are all prone to dichotomise action and emotion and thought, forgetting the incandescent state of Sattwika Buddhi or Intuition or Illuminated and Integrated intellect in which Nishkama Karma Yoga and Ananya Bhakti Yoga and Sampurna Jnana Yoga become interfused and blended and unified (Theshaam Jnanee Nityayukthah Ekabhaktir Vishishyate (Gita Chap.VII-17). Sree Krishna's own exposition (Bhashya) of the Gita is in the eleventh Skandha of the Bhagavata and in Anu Gita wherein this idea is clearly enunciated and elaborated. God can be reached by Karma Yoga or Dhyana Yoga or Bhakti Yoga or Prapatti Yoga or Jnana Yoga, but the Yoga of Samanvaya (synthesis) of them all is the surest and the best way. It is fully described in Gita (Chap. XVIII, 51-55) wherein the Lord expressly and succinctly sums up the teachings of the Gita.

After that analysing matter and mind in relation to Godhead we can easily comprehend the integrality and comprehensiveness and sublimity of the metaphysics of the Gita. Metaphysics is Super-science and Super-ethics. There is an Eternal, Unchanging, Infinite, Integral Absolute which is behind and within and above all phenomenon, which has blossomed as Matter and has also become the brighter blossom of Mind which comprehends and controls Matter and which is at the same time the Divine beauty and fragrant of the Lotus of Divinity.

Modern science works from without inwards, and from below upwards. Indian Spiritual Thought works

from within outwards and from above downwards. Mind mediates between Matter and Spirit and Spirit mediates between Mind and God. The multiform activity in the Universe is due to the action of Prakriti in its polarity of Mind and Matter. But the activity is due to the illumination of Purusha who in His highest aspect is one with Purushottama. But this awareness of identity can come only by stages. Purusha must cease to identify himself with Prakriti and must become witness and the Lord of Prakriti and eventually realise Himself as All in One and One in All, and eventually as the One. (Chap. XIII-22).

Thus the concept of God being the Universe and immanent in the Universe and beyond the Universe is the highest and most inclusive concept in the Gita and out of identity of God as Iswara and God as Brahman and from that concept of Gita Metaphysics flow from the Gita concepts of Nature and Mind and Morals. The Jeevatman (embodied Self) is an aspect of God and becomes Jiva by drawing unto itself Matter and Senses and Mind from the infinite reservoir of Prakriti (Gita Chap. XVI-7). But we should not use such accessories as Asuri Sampat but as Daivi Sampat (Chap. XVI). Only the Daivi Sampat can lead to liberation and salvation (Chap. XVI-5). We must sublimate the lower self by the higher self. (Chap. VI-5). We must rise from Samsara to Samyaktjnana. The Lord has thus sublimated the Sankhya doctrine as He has sublimated the Yoga doctrine. The Karma doctrine is not fatalism but contains within it both determination and free will,

the power of the latter being proportioned to our determination and effort.

The Gita has thus given us a supreme reconciliation and synthesis of science and spirituality, of Ethics and Metaphysics, and of Religion and Philosophy. It is thus the Scripture for all climes and times.

5. ETHICAL AND AGNOSTIC STRESS IN INDIAN PHILOSOPHY

The heretical systems (Nastika Shad Darshani) materism, Jainialism, and Buddhism arose later on. They signify not an advance but points of departure in the history of Hindu thought. The restraints and disciplines of the Aryan religions were felt galling and there were attempts to break away therefrom. Dr Radhakrishnan says—

“The sickly-minded and the suffering of reduced vitality and weak nerves the world over tries to heal their sickness by either seeking repose and calm, deliverance and Nirvana throughout, knowledge, morality, or else intoxication, ecstasy, bewilderment and madness. There were also political crises which unsettled men’s minds.” This is picturesque and also true in some measure but does not contain a full statement of all the root-causes. The revolts against the ritualistic and spiritual discipline cannot be always traced to geographical or historical causes alone. The history of philosophic and religious progress, like the history of human progress in general, has many ups and downs, many forward and circular and eddying and even backward movements which are not always traceable to definite external causes.

If it is permissible to hazard a theory about the matter, I would urge that the natural suicide of Hindu Culture in the Mahabharata War was the cause of the disintegration of India's outer life as well as her inner life. Just as the Ramayana is the epic of Indian unity and its vitalising power, the Mahabharata is the epic of Indian disunion and its devitalising power. Arjuna said on the field of battle "O, Madhava, how shall we attain happiness after killing our own people?" He said also of the evil of destruction of families and the sin of hatred and injury to friends and comrades. He cried out further "When families die, the eternal family Dharmas die. When Dharmas die Adharma ruins the entire families." It was this inevitable result which happened as the result of the national suicide. Adharma ruined the land and the culture. The outer sovereignty passed away from the God-appointed guardians of the national Dharma; and the inner sovereignty passed away from the God-given scripture, at least for a while. At the time of the sorest need Lord Krishna Himself protected the Dharma. Later on, great philosophers reintegrated the Vedic doctrine after its partial disintegration by the heretical systems of thought. In the inter-vening period, there was much unsettlement of life and doctrine. There were hedonistic trends, and there were also atheistic trends, very probably because of over-emphasis on rituals. Jainism and Buddhism did a distinct service by lessening the weight of ritual and stressing the ethical side of life. But they did a disservice by devitalising the concepts of Bhakti and Jnana in relation to God.

The classical division of the Indian synthesis of philosophy is into the six *Avidika* 'Darsana (*Nastika* *Shad* *Drasanas*) and the six *Vaidika* *Darsanas* 'asthika *Shad* *Darsanas*). The former six deny God and Veda; the latter six affirm God and Veda. The former are the *Charvaka* system, the *Jaina* system, and the *Buddhist* system with its four sub-divisions namely the *Vaibhashika* *Soutantrika*, the *Togachara*, and the *Madhyamika*. The latter are, the *Nyaya*, *Vaiseshika*, the *Sankhya* and *Yoga*; the *Purva* *Mimamsa* called also the *Karma* *Mimamsa* and the *Uttara* *Mimamsa* called also the *Brahma* *Mimamsa*. The *Avidika* systems were in vogue for some time but were later on superseded and overthrown by the reasserted power of the the *Vaidika* system of Indian philosophy.

We must however not forget that the roots of all these diverse systems of thought existed even in very ancient times and that we met their earliest forms and aspects and formulations in the *Mahabharata*, though their precise systematisations and formulations came later on. The supreme synthesis in the *Bhagavad Gita* was followed by later naturally antithetical systems later on, until the great synthesis in the *Vedanta* *Sutras* in their final form came into existence. It is likely that the *Vedanta* *Sutras* existed in a simpler and briefer form at the time of the *Gita*. The reference to *Brahma* *Sutras* in *Gita* XIII, 4 is taken by *Sri Sankara* to refer to *Upanishadic* passages but is taken by *Sri Ramanuja* to refer to the *Vedic* *Sutras* of *Badarayana*. The identity or non-identity of *Badarayana* and *Vyasa* is another puzzle. I have discussed these

matters elsewhere. I may mention here about the great philosophical and religious synthesis in the eleventh Skandha of the Srimad Bhagavata which is the supreme Scripture of devotion (Bhakti). Even after the later precise formulation of the Vedanta Sutras as 555 Sutras, diversities of philosophic system-building came into existence. A great synthesis was suggested by Sri Ramakrishna Paramahansa but it was not worked out in detail by a new organ of systematised thought expressing itself in authoritative Bhashyas (expository commentaries) on the Prasthanas Traya (Upanishads and Brahma Sutras and the Gita) to which I would like to add an equally high peak of achievement viz., the eleventh Skandha of the Srimad Bhagavata.

6. THE CHARVAKA SYSTEM

The matetialists were known as the Lokayatikas or the Charvakas. The former word implies that the world which we see is the only reality, and the latter word signifies those who are pleasant spoken. To them the perception is the sole source of truth; while inference is unreliable and scriptures are not true at all. They define reality as that which can be sensed. The ultimate cosmic principles are the four elements: earth, water, fire and air. Intelligence is the result of their combination; thus thought is a function of matter. Even the materialists cite scripture for their purposes (Brihadaranyaka Upanishad II, 4, 12). Religion is an illusion and God does not exist at all. Nature is the only existence and there are no gods anywhere. The rule of life is: Eat and drink and be merry, for tomorrow we die. Thus, this philosophy if it can be called so at all, is a philosophy of selfishness and sensuality. It substitutes licence for discipline and self-indulgence for self-sacrifice. But it never flourished much or long in India and was very soon criticised and overthrown, despite the statement that it was embodied in Brihaspati's Sutras. It is adumbrated in Jabali's advice to Sree Rama in Valmiki's Ramayana; but Sree Rama demolishes it and shows its hollowness and untruth. The consciousness is

no more a property of the body than light is a property of the eye. We are conscious of the body and speak of it as our body. How can this be if both are one ? If consciousness be a property of the body it could be sensed by others like other material things but it is not an object of sense-perception at all. The materialistic philosophy can never account for morality and religion which are the deepest and true things in us.

“Who forged that other influence

That heat of inward evidence

By which he doubts against the sense ?”

7. JAINIS

Jainism on the other hand is a noble faith.

It is traced by its followers to Rishabha Deva. He is referred to in the Bhagavata as the founder of Jainism. The actual founder who gave its doctrines, currency and power was Vardhamana, who was born in 599 B.C. and died in 527 BC. The Jain scriptures refer to the seven TATTWAS the nine PADARTHAS, the six DRAVYAS and the five ASTIKAYAS. According to them the Universe consists of two ever-existing categories i.e. Jivas (souls) and Ajivas or non-souls consisting of the formless entities namely Dharma, Adharma, Space and Time and the entity with form i.e. Pudgala (matter). Dr. Radhakrishnan says with brevity and truth: "Buddhism and Jainism deny the existence of an intelligent first cause, adore deified saints, possess clergy practising celibacy, and think it sinful to take the life of any animal for any cause." Buddha lived from 557 B.C. to 488 B.C. Thus the life of these two great founders of religions overlap each other to a very large extent. Jainism is however an older birth in India than Buddhism.

Jainism does not affirm the eternal Creator and Ruler of the Universe, though it admits Dharma and Adharma and it admits also a future life in heaven and

hell. That is its greatest defect and weakness. It does not accept the authority of the Vedas. Its great virtue is its emphasis on its doctrine of Ahimsa (non-injury). The doctrine of Syadvada or Anekantavada as it is called consists of the following:—May exist, or may not exist, may be unaffirmable, affirmation of existence not possible, affirmation of non-existence not possible, and affirmation of existence and non-existence not possible. The Saptabhūgi Naya refers to the sevenfold standpoint or angle of vision. They are Naigamanaya, Sangrahanaya, Vyavaharanaya, Rijusutranaya, Sabdanaya, Samabhirudanaya and Evambhutanaya.

According to Jainism Soul is active in its nature. "The consciousness of the Jiva is ever-active, and this activity reveals its own nature as well as that of its objects"

Our passions lead to the inflow of matter (Pudgala) which obscures the soul's knowledge. Karma is matter in a subtle form. When the soul is freed from matter it becomes omniscient and its knowledge shines forth unobstructed. The liberated souls are alone the gods and are never born again. Moksha is eternal upwardness.

I have already referred to the non-affirmation of God (a supreme creative God) in Jainism, though it says that soul attains perfection or Parmatma (Supreme Soul). Later on the Hindu Gods also do come into Jainism, though they were placed before the Tirthankaras. It errs also in attributing the possibility of contradictory qualities to realities, though it has done a great

service by emphasising the manysidedness of reality. The Syadvada and the Suptabhunginaya do not lead to any final pragmatic realisation of values. The Jaina philosophy affirms that every living being has a soul and that we should not injure life for any purposes including sacrifices. It emphasises the value of the ascetic life. According to it, perfection is not nothingness but a "state of being without qualities and relations, and removed from all chances of rebirth."

In regard to creation it holds that Prakriti (Nature) is atomic in its constitution and is the cause of the world. Dr. Radhakrishnan says: "The central features of Jaina philosophy are its realistic classification of being, the theory of knowledge with its famous doctrines of Syadvada and Suptabhungi, or sevenfold mode of predication and its ascetic ethics." It is not possible to go into these intricacies of doctrine here. Their defect is that, while they emphasise the need for suspending judgment owing to the complexity of Truth they do not strike straight for the Truth. It rendered a great service by its doctrine of Anekanthavada or many-sidedness of reality but it failed to react the core of reality and to affirm the Absolute. It takes its stand on realism and pluralise but does not show how the Universe of matter and the Universe of souls are comprehended and transcended in a higher unity. The abnormal reality or the Absolute is not the mere totality or summation of relative. Another realities, defect is the view that the soul is not atomic or infinite but has got dimensions and is co-extensive with the body and is capable of expansion or contraction

(Madhyamaparimana). But this view will result in the soul being impermanent and like the body.

The Jain faith has lived on in power because of its great doctrine of Ahimsa and also its readiness to maximise its point of agreement with Hinduism, a quality not possessed by Buddhism..

8. BUDDHISM

Buddhism also, though a heretical dissent from Hinduism, became a powerful force because of its high and noble ethics. Its metaphysic was soon superseded in India by the reasserted Hindu Metaphysic. Strangely enough, the modern western philosophy is largely analogous to it. The pessimistic philosophy of Schopenhauer with its emphasis on the denial of the will to live, and the theory of creative evolution of Bergson were anticipated in it. In spite of all this, the weakness of Buddhism lay in what Dr. Radhakrishnan describes well when he says: "He (Buddha) denied the divinity of the Gods and undermined the authority of the Vedas. Ancient Buddhism resembles positivism in its attempt to shift the centre from the worship of God to the service of man." The silence of Buddhism in regard to the reality of God and the soul, its denial of room in religious evolution and devotion, and its negative conception of Nirvana were the causes of its downfall in India, though in other portions of Asia which had not the gift of the higher revelation given to India, it attained wide and even immense popularity. Buddha, in short tried to make a religion of ethics, a philosophy of negation alone and failed. Dr. Rhys Davies, however, says that Buddha believed in a central

Reality though he kept silent about it as it could not be expressed in words.

The great vogue of Buddhism in prevedic ancient India was due to the fact that though it denied the authority of the Vedas and the value of sacrifices, it was saturated with Hindu ethical ideals and the Hindu doctrine of Karma albeit emptied of the Hindu doctrine of the Soul and of the Over-Soul as Creator and Saviour. Buddhism never affirmed the great affirmation of the Upanishads about Ananda (Bliss) being the core of being. Nirvana is no doubt suppression of suffering but that is all. Buddhistic pessimism is unrelieved by the doctrine of Ananda. Its doctrine of the annihilation of personality (Nirvana) is at the opposite pole compared to the doctrine of the blissful Absolute (Satchidananda).

Further, Buddhism erred in declaring that there is no permanent being and that all existence is momentary. Buddha, however, unlike Bergson, affirms that there is a law governing the perpetual dynamism of things. But he did not accept the Upanishadic doctrine of the immutable Blissful Atman. He saw only Becoming in being and not being in Becoming. He failed to see that change implies a permanence. With reference to us there could be a prediction of change. His denial of the Self is based on a fundamental error of thought. Without a unifying self, there could be no perception or memory. One cognition cannot cognise another cognition. The different aspects of empirical consciousness must be connected to one self-conscious-

ness. All the wonderful resources of Sri Sankaracharya's logic were employed in disproving this fundamental heretical error of Buddhism. It was Buddha's elevation of moral nature and the beauty of his ethical gospel combined with his crusade against caste and sacrifices that led to the temporary popularity of Buddhism. But its inner defects as described above led to its downfall. They are its denial of the soul, its assertion of the momentary and essentially unreal character of the world, and its doctrine of the annihilation of personality. In short its assertion of annihilation led to its own annihilation.

The Heenayana represents the early sceptical Buddhist thought. Mahayana Buddhism represents the dilution of the true Buddhism by bringing on God and devotions. Dr. Radhakrishnan says well: "The doctrine of early Buddhism, the rise of Mahayanism, and the revival of Brahmanism all synchronised"—It (Mahayana) is the younger branch with Sanskrit, while the Heenayana is older, with Pali as its language. The latter claims to represent the teaching of Gautama in its original form, and to preserve the rationalistic, monastic and puritanic elements of his teaching. The Mahayana develops the doctrine in a mystical, theological and devotional way. The Heenayana has maintained its supremacy in Ceylon and Burma, the Mahayana in Nepal and China." Thus, early and original Buddhism taught that the world is unreal and that the self is a fiction. It denied God and emptied life of devotion. The

same learned author says: "By its abstract and negative tendencies the Heenayana became the incarnation of dead thought and the imprisonment of spirit. It gives us neither a warm faith for which to live nor a real ideal for which to work." Its morbid asceticism resulted in a revulsion of feeling and led to a rebound and reaction. The Sunyavada which holds that all is non-existence and the Vijnanavada which affirms that nothing exists except in consciousness were transformed in the Mahayana affirmation of the Bhutathathata or metaphysical substratum of permanence. The Mahayana tolerated the prevailing faith and added only "a new respect for life, kindness to animals, and resignation." An Adi Buddha was lifted by it to the throne from which the Heenayana had driven God away. The Buddhas were regarded by it as the saviours of the world. Every individual was proclaimed by it, to be a potential Buddha. The Historic Buddha has Amitabha on one side and Avalokiteswara on the other. The Hindu Gods were taken into the Mahayana pantheon but given a Buddhist setting. The Mahayana theory of Dharmakaya, Samhogakaya and Nirmanakaya gave a scope for metaphysics and theology and ethics. Bodhisatvas below the rank of Buddha were affirmed and took place of the Arhats of the Heenayana. They voluntarily desist from the attainment of Buddhahood so that they may work for the uplift and salvation of mankind. According to the Mahayana, Nirvana is not annihilation.

There were four schools of Buddhism. They are : The Vaibhashikas, the Sautrantikas, the Yogacharas

and the MadhyamikasThe Vaibhashika school of Direct Realism affirms the inner world of ideas as well as the outer world of objects, but states also that the objects which we see cease to exist when they are not perceived. Dr. Radhakrishnan states: "The Self called Pudgala has no existence apart from the elements of personal life. The unity of the individual is a fiction for the continual flow of mental states." It was against this illogical heresy that the Vedanta Sutras and the irrefragable logic of Sri Sankara waged relentless and successful war. The Vaisheshikas and Sautrantikas accept the atomic theory and affirm only four elements viz., earth, water, fire and air. The Sautrantikas (Indirect Realists) admit the existence of an extra-mental and objective world but contend that the outer objects are only momentary and that we have no direct perception of objects but only mental presentations from which we infer external objects. Dr. Radhakrishnan says: "In opposition to the Vaibhashikas and Madhyamikas, the Sautrantikas maintain that thought can think itself and that we can have self-consciousness." The Yogacharas assert that there are no objects independent of the mind and that all that we have are only clusters of sensations. They support the Vijnanavada (Idealistic Phenomenalism) and say that the only reality is Vijnana or consciousness. Thus their doctrine is pure idealism and subjectivism. The Alaya Vijnana is an ever-changing stream of consciousness. Sri Sankaracharya employed all the resources of his logic to overthrow this theory. He points out that it fails to account for the variety of

perception and there is disparity between dream phenomena and the phenomena of the waking state. The waking state has pragmatic values. The Yogachara analysis of perception is opposed to our experience. We are always conscious of something and not merely conscious. If there be no outward objects why should consciousness take such forms of objects at all? Why should there be any certainty and order about such cognitions? What is the cause of the illusion of the externality of things, if the sense of such externality is an illusion? The Buddhists erred equally egregiously in denying the permanent self. The Madhyamikas (Nihilists) went the length of saying that all things are Sunya (void) and that even Vijnana is unreal. Dr. Radhakrishnan says well: "Thus the Madhyamika abolishes the constant ALAYA and sets the stream of ideas adrift." Nagarjuna goes the length of saying that the world is unreal, that birth and death are unreal, that suffering and liberation are unreal, and that even the Buddha is unreal. This is an absolute negation of all values in life. Even Nirvana is an illusion!" Dr. Radhakrishnan says: "Since to the Madhyamikas all thoughts and things are void, they are sometimes called Sarvavanasokas. This view, that the world with its suns and stars is nothing more than a baseless appearance; is quite in consonance with the popular classification of the four Buddhist schools into the Vaibhashikas or presentationists, who admit the perceptibility of external objects, the Sautrantikas, or representationists, the Yogacharas or subjectivists, and Madhyamikas or Nihilists."

Thus Buddhism became diluted and weak and impotent and was absorbed into Hinduism and thus died a natural death in India. There was no violent extermination at all. The potencies of Kumarila and Sankara hastened its disappearance and extinction. Dr. Radhakrishnan says: "Uncompromising devotion to the moral law is the secret of the strength of Buddhism, and its neglect of the mystical side of man's nature the cause of its failure." Buddhism brought nothing new to Hinduism though it intensified the Hindu respect for life and kindness to the dumb creation. Dr. Radhakrishnan thinks that Buddhism introduced the note of pessimism from which later Indian thought never emerged. I do not think that this view represents the entire truth. Hindu thought, both before and after the Buddhistic schism, knew the eternity of the bliss of Truth beyond the pain and the evanescence of relative being.

It is thus clear that Buddhism failed in India in spite of the sweet and lofty personality of its founder and its sublime ethics and its universal appeal to some of the noblest elements in human nature, because of its metaphysical weakness and its inability to appeal to the highest nature of man. Its attempt to create a parallel pantheon and to weave new epics in the shape of the Jataka tales for capturing the popular imagination and maintaining the popular allegiance and to create a new amalgam of cult and myth and ritual and philosophy—an attempt that has been attempted to be revived today—could not bolster it up for a long time against the resurgent forces of revived and purified

and sublimated Hinduism which went back for inspiration to the Vedas as the bedrock of truth and which derived sustenance especially from the Upanishads and the Bhagavad Gita. The re-risen flood of Hindu thought swept clean away Buddhism and its ramifications and manifestations.

9. THE FORWARD FLOW OF INDIAN PHILOSOPHY

The Upanishads and their quintessence the Bhagavad Gita form the highest peak in Indian Philosophy. They contain the supreme philosophic and the spiritual intuition and realisations of humanity. It is quite natural that such a creative epoch should be followed by a critical epoch, wherein the practical reason began to dominate and ethics was stressed more than metaphysics followed by a constructive epoch in which ethics was given its due place as leading to metaphysics, and in which different and divergent but internally co-ordinated and coherent systems of thought arose presenting various views of God and Soul and Universe. The six philosophic systems known as the Shad Darsanas represent these remarkable systematic philosophical reconstructions.

The Six Darsanas

The name DARSANAS has been given to a group of six systems of Indian Philosophy in which the eternal differentia of the Vedic Thought were presented in a re-integrated form culminating in the Brahma Sutras or Uttara Mimamsa or Vedanta. We must remember that their contents were not new at all, though the systematisations were new. The fundamental concepts

of the Darsanas were existent in the Vedic thought. The sages who formulated the Darsanas refer to one another in the Sutras and evidently launched their polemic as soon as the heretical systems of thought were adumbrated. That is why the later works on Jainism and Buddhism were subsequent to the great Sutras of the sages of the Darsanas. The expounders of the Sutras in their turn attacked the heretical critics of the Darsanas. The heretical systems themselves were in the course of development during centuries : and in the same way the orthodox systems were in the course of development during centuries. It is an almost impossible task to settle the chronological sequence of every one of the heretical and orthodox Darsanas and their subsequent expositions and amplifications. It must, however, be pointed out that the Sankhya as described in the Gita is not the Sankhya of the Sankhya system, but refers to the path of Jnana. The Yoga as described in the Gita is not subsequent to the Yoga system, but is antecedent to it. The Gita does not refer to the Yogic Siddhis in explicit terms at all. It does not refer at all to the Nyaya and the Viseshika schools of thought. Though it refers to Brahmasutrapadas in Chapter XIII verse 4, Sree Ramanujacharya and Sree Madhwacharya think that the word refers to the Brahmasutras. Sree Sankaracharya shows that the reference is to the Upanishadic passages describing Brahman. Sree Madhusudana also is of the same opinion. The Brahmasutras refer to the Gita as Smriti. The Gita that contains the essence of the

Vedic revelations and presents to us the Vedic doctrine in all its fullness. The Darsanas on the other hand present the truth in diverse facets and it is only in the Vedanta that we find a complete reintegration of the Vedic thought once again. The Brahmasutras refer to the Upanishads and the Gita as the sources for the positive affirmations of correct doctrine, and at the same time they refer to the other Darsanas to refute whatever is contained in them at variance with the Upanishads and the Gita. What is of value in the other Darsanas is their general outlook, their criticism of the heretical schools of thought, and their elements of harmony with the Vedic thought. The Sankhya categories are met with even in the Katha Upanishad but there the affirmation of the Paramatma goes hand in hand with those categories. In the same way the Swetasvatara Upanishad refers not only to Maya and Gunas but also to Brahman and Iswara. We must bear these facts in mind when we try to ascertain the exact place—philosophical as well as chronological of the Darsanas in the history of the evolution of Indian Philosophy.

To understand this matter aright we must bear in mind the fact that both the heretical systems and the orthodox systems reach back to days older than their formal formulations. We may say generally that the heretical speculations came to a head in the Charvaka and Jaina and Buddhistic systems while the orthodox affirmations came to attain diverse degrees and types of crystallisation in the six Darsanas. One special

feature about such parallel development has been better brought out by Max Muller than any other expounder in recent times. He points out how in the ancient times in India philosophic thought was developed in various hermitages and transmitted from master to pupil in succession. He says:—

“All that could happen and did happen was that certain opinions which have been discussed, sifted and generally received in one Ashrama, hermitage, Araama (garden) or Parishad (religious settlement), would in time be collected by its members and reduced to a more or less systematic form These young pupils were in fact the books, the scribes were the Gurus, the tablet was the brain..... but whatever was the origin of the peculiar Sutra literature may have been and I give my hypothesis in hypothesis only. All scholars will probably agree that these Sutras could not be the work of one individual philosopher, but that we have in them the last outcome of previous centuries of thought, and the final result of the labours of numerous thinkers whose names are forgotten and will never be recovered.” He says further : “If we keep this in mind, we shall see that the question whether any of the texts of the six philosophies which we now possess should be considered as older than any other, is really a question impossible to answer. The tests for setting the relative ages of literary works applicable to European literature, are not applicable to Indian literature. Thus if one Greek author quotes another, we feel justified in taking the one who is quoted as the predecessor contemporary of the one who quotes. But because Jaimini quotes

Badarayana and Badarayana quotes Jaimini, and because their systems were an acquaintance with the other five systems of philosophy, we have no right to arrange them in chronological succession." He says further: "The result of this desire to fix dates, where dates are impossible, has often proved most mischievous. Scholars of recognised authority have arrived at and given expression to convictions, not only widely different, but diametrically opposed to each other."

I have quoted these passages to emphasise a fact which is often forgotten. I feel sure that the Upanishadic thought is the bedrock of all philosophic thought in India, and that the Gita is its divine summation and synthesis. The heretic systems sprouted and shot up in course of time, and the orthodox systems also were formulated to counteract and overthrow the heretical systems. The original protagonists of the Darsanas were probably a group of great sages who formulated their system and referred to each other to clarify thought by discussion, their object being to overthrow the heretical systems first by reason and then by reason and revelation combined. The heretical system found their summations in the Charvaka and Jaina and Buddhist systems and the latter expositions of the Darsanas finally and eventually overthrew such summations of heretical doctrines.

The great common features of all the six Darsanas are their acceptance of the authority of the Vedas and their being an expression of the real and essential genius of the race. There is, as already stated by me, a

crescendo of spiritual thought in them from the Nyaya and Vaisesika through Sankhya and Yoga to the Purva Mimamsa and the Uttara Mimamsa or the Vedanta Sutras. It is in the last that we find a synthesis of the highest and most fundamental Hindu ideas and the culmination of Hindu thought. It is easy to emphasise the diversities and divergences of the systems but it is more valuable to realise and emphasise their harmony and essential unity.

Dr. Radhakrishnan says about them that "Every system is an admixture of logic and psychology, metaphysics and religion." The modern philosopher folds his robe about them scornful of religion and gets as his reward the choking saw-dust of inane and incomprehensible gibberish. The combination of philosophy and religion in India has been to the advantage and glory of both. The Indian systems of philosophy are traceable to the Vedas. As Dr. Radhakrishnan says well : "There are no absolute beginnings for spiritual possessions. The Sutras or aphorisms in which the six systems are expounded with a wonderful economy of words and affluence of thought are the points of convergence of ancient spiritual words and the centres of emergence of later philosophic systems."

The six Darsanas are thus all derivatives of the Vedas. They formed the reaction of the Hindu genius as against the onslaught of the philosophic nihilism of Buddhism. They pointed with stretched fore-fingers in the direction of the eternal verities of life. Dr. Radhakrishnan says : "The real is not the

universe extended in space and time. For, its nature is becoming and not being. There is something deeper than this—atoms and souls, or Purusha and Prakriti, or Brahman.” All the systems aim at the realisation of the eternal beatitude, however much they may differ about the nature and content of the beatic experience. Dr. Radhakrishnan says: “It is a fundamental belief of the Hindus that the Universe is law abiding to the core, and yet that man is free to shape his own destiny in it. The systems believe in rebirth and pre-existence—Philosophy carries us to the gates of the promised land, but cannot let us in, for that, insight or realisation is necessary. The ideal of the system is practically to transcend the merely ethical level. All systems recognise as obligatory unselfish love and disinterested activity, and insist on CHITTASUDDHI (cleansing of the heart) as essential to all moral culture. In different degrees they adhere to the rules of castes (Varna) and stages of life (Ashrama).”

10. THE NYAYA SYSTEM.

Dealing with the Nyaya system, Dr. Radhakrishnan says about it and the cognate Viseshika system : "applying the methods of logical inquiry and criticism, they endeavour to show that these do not warrant the conclusions which the Buddhist Thinkers derived from them and that Logic does not compel us to disperse the unity and pattern of life into his fleeting moments. They are interested mainly in averting the sceptical consequences of the Buddhist phenomenalism, which merged external reality in the ideas of mind. They seek to restore the traditional substances, the soul within and nature without, but not on the basis of authority. "These two systems discuss time, space, cause, matter, mind, knowledge and soul, and explore and reveal the mechanism of human knowledge. Both seek to prove a plurality of the soul, a Personal God, and an atomic universe. The Nyaya stressed Logic while the Vaisesika stresses the atomic constitution of the Universe. In the Nyaya system, analysis and dialectics occupy a prominent place. All knowledge implies the subject (Pramata), the object (Prameya), cognition (Pramiti) and means of knowledge (Pramana). It is one of the glories of Hindu thought that it has investigated the question of Pramanas with the utmost

care and precision. The Nyaya system discusses at length the fallacies of thought and shows the respective places of perception and inference and scripture and reveals the value and result of syllogism. Its signal service was in the field of criticism of Buddhistic Thought. It points beyond the flux of sensations, to the reality which is the permanent background of the sensations. The Buddhist view that all the universals are imagined, since specific individuals alone exist, is rejected by the Naiyayikas, who hold that the universals are as real as the individuals in which they subsist by the relation of inherence (Samavaya) .. In the Nyaya exposition of the syllogism the five members are : (1) Pratijna or the proposition, (2) Hetu, or the reason, (3) Udaharana or the explanatory example, (4) Upameya or the application, and (5) Nigamana or the statement of the conclusion.

Prof. Max Muller says that the Indian syllogism is indigenous and is not a borrowing from Greece; while the Nyaya says that there are four Pramanas i.e., Pratyaksha (perception), Anumana (inference), Upamana (comparison), and Sabda (verbal). Knowledge, the Mimamsakas add also Arthapatti (presumption) and the Vedantins further add Abhava or Anupalabdhi (non-existence).

Dr. S. Radhakrishnan says : "The Nyaya, which is anxious to save us from Buddhist subjectivism, has not provided us with a more satisfactory view of reality."

He says further: "The main assumptions which vitiate the epistemology of the Nyaya are : (1) that

self and not-self are sharply separated from one another; (2) that consciousness is the result of the casual action of the not-self or the self, and (3) that knowledge is a property of the self

So long as the Nyaya gives an account of what is immediately experienced in the act of knowledge, it is on secure ground; but when it tries to offer a metaphysical explanation, in terms which take us behind the ultimate fact of knowledge, it is open to criticism." The real weakness of the Nyaya system is in its inability to comprehend and express a reality higher than the dichotomy of subject and object. The ultimate universal reality is Chaitanya. Bradley says well: "That the glory of this world in the end is appearance leaves the world more glorious, if we feel it is a show of some fuller splendour, but the sensuous curtain is a defection and a cheat, if it hides some colourless movements of atoms, some spectral woof or impalpable abstractions, or unearthly ballet of bloodless categories."

Further, in the Nyaya view the individual soul has got various qualities such as aversion, volition, pleasure, pain, and cognition. The Nyaya has no doubt stated that the soul is different from the body and the senses and the mind, and it has declared the soul to be partless, immaterial and all-pervasive. But it has transferred to the soul many of the qualities and attributes of the mind. It postulates a plurality of soul. Nay, though it says that consciousness cannot exist apart from the self, it does not affirm that the soul itself is consciousness (Chit). Further,

it defines Moksha as cessation of pain and not as the realisation of Satchidananda. It is not a right view to urge that consciousness is a mere lightning glow resulting from the impact of two clouds, viz., soul and matter. Sri Sankaracharya has subjected the Nyaya doctrine to a searching and scathing criticism in his Bhashya on the Vedanta Sutras (Chap. II, 3, 50 to 53). The Nyaya has no doubt emphasised the existence and glory of God, but it has kept Him apart from and above the soul and nature.

I have indicated above, the main features of the Nyaya philosophy. It is not possible to go here more deeply into it. I may however point out here that it deals with sixteen topics, viz., Oramana (means of knowledge), Prameya (objects of knowledge), Samsaya (doubt), Prayojana (purpose), Drishtanta (illustration or instance), Siddhanta (demonstrate truth), Avayava (premises), Tarka (rationalisation), Nirnaya (conclusion), Vada (argumentation), Jalpa (sophistical reasoning), Vitanda (wrangling), Hetwabhasa (logical fallacy), Chchala (quibbling), Jati (false analogy), and Nigrahasthana (unfitness for arguing).

Gautama promises that by knowing the above things wrong knowledge will go; with it desires will disappear and with them Karmas will vanish; with these births will cease; and with the cessation of birth there will be cessation of pain.

Thus the Nyaya recaptured for the human mind from the Nihilistic chaos of Buddhistic philosophy, the individual soul, God, and the Universe.

But, it failed to purgate from its description of the soul various qualities which really belong to the mind. It made God only the Nimitta Karana or the efficient cause (*causa efficiens*) of the Universe and not also the material cause of the Universe, atoms (*anu-s*) being such material cause. It says that Adrishta brings spirit and matter together. Thus, this function was not assigned to God. God was thus made an external and extra cosmic power who had nothing to do with universe after its creation. The Nyaya did not affirm the immanence of God along with His transcendence. The atomic theory of the Universe, though it is a great step forward, does not really take us far, and was superseded by the Vedantic theory of the Universe. Further, as pointed out above the bliss of beatitude as expounded by the Nyaya, is of a negative character and is stated to be attainable by the removal of false knowledge (*Mithya Jnana*). The word used for it is *Apavarga* and expressed the liberation aspect rather than the Chaitanya or the Ananda aspect of beatitude. It is in these important respects that the Vedanta philosophy established itself firmly in the Indian heart as the NE PLUS ULTRA spiritual truth.

11. THE VAISESHIKA SYSTEM

The Vaisehika system of Kanada is so called because it deals specially with Viseshā or particularity, viz., the pluralism of souls and atoms. It is the philosophy of distinctions and particularisations. It aims at analysis rather than the synthesis. It gives battle to Buddhistic phenomenalism while it accepts the Buddhist view that there are two sources of truth, viz., perception and inference; it affirms that souls and objects are facts and not mere mental states. It is similar to the Nyaya system in its views about the self and in its atomic theory of the Universe but it stresses more the categories of the Universe and works out more fully the atomic theory of the Universe. Prasastapada's Bhashya on the Vaisesika Sutras of the Kanada is as famous as Vatsyayana's Bhashya on the Nyaya Sutras of Gautama.

The Vaisesika system admits four kinds of right knowledge, viz., perception (Pratyaksha), inference (Laingika), remembrance (Smṛiti) and intuitive and super-conscious experience (Arshajnana). It admits Yogic perceptions which lead to the experience of the soul (Atmapratyaksha). It includes within inference three other sources of Knowledge, viz., comparison (Upamāna) tradition (Aitihiya), and scripture (Sabda). Both the Nyaya and Vaisesika attribute the truth of scripture

to the inspired perception of the truth by the sages and their transmission of the same in unbroken succession. The four varieties of invalid language are doubt (Samsaya) misconception (Viparyaya), indefinite knowledge (Aandhyavasaya), and dream (Swapna).

The Vaiseshika doctrine affirms a sixfold classification of Padarthas (categories), viz., Dravya (substance), Guna (quality), Karma (activity), Samanya (genus), Vishesha (species), and Samavaya (inherence or inseparability). Later Vaiseshika expounders such as Sridhara and Udayana and Sivaditya added to the Abhava (non-existence) as a category. Kanada affirms that substance and quality and action have an objective existence and that Samanya and vishesha and samavaya are logical categories (bundhya-paksham) but are real and not merely subjective or Sunya. It says clearly that Dravya (substance) is objective and that the Buddhistic view that there is no substance apart from its qualities is opposed to our direct and intimate experience. The substances are earth (Prithvi), water (Apah), light (Tejas), air (Vayu), ether (Akasa) time (Kala), space (Dik), self (Atman), and mind (Manas). Thus the Vaiseshika system is not materialism because it affirms non-material substances like souls. It says that earth, water, air, fire and mind are atomic (anu-s while time, space, Akasa, and Atma are Vibhu (infinite and pervasive).

The Vaiseshika view of the soul is similar to that of the Nyaya and is equally defective. It says that the soul, in its natural state, is devoid of intelligence

and has cognition only when it is connected with the body. It affirms, like the Nyaya, a plurality of soul, and says that the number of souls is infinite. It affirms also Iswara (God) like the Nyaya system. The attempt of some modern savants to deny this and say that Kanada does not mention God at all cannot be regarded as successful. (See the Sutras I, 1, 3rd and X, 2, 9.) God is not given any important place in the system.

In the system of Kanada, the distinguishing doctrine is that of the Anu-s, (atoms). His theory of Anu is parallel to that theory of the Tanmatras in the Sankhya philosophy. He says that the atom (Paramanu) and the Dvyanuka (double atom or dyad) are invisible while the Tryanuka or Trisarenu (triad) consisting of three Dvyanukas is visible and are of the size of a mote in a sunbeam. Max Muller points out that this view is not found in Greek atomic theory and that the Vaiseshika system was not derived from a Greek source. Further, the Greek philosophers say that atoms have only quantitative differences and not qualitative differences. According to Kanada they have qualitative differences also. Dr. Radhakrishnan points out also that "for Democritus and Epicurus, the atoms are by nature in motion, while for Kanada they are primarily at rest." He says also "Another fundamental difference between the two lies in the fact that while Democritus believed it possible for atoms to constitute soul, the Vaiseshikas distinguish souls from atoms, and regard them as coeternal existence. The Greek atomists developed

a mechanical view of the universe, God being vanished from the world..... The atomistic view of the Vaiseshika is thus coloured by a spiritual tendency which is lacking in the Greek counterpart of it."

The atomic theory held the field in the world of thought for centuries till modern science has replaced atoms by infinitesimal centres of electric energy (protons and electrons) as the ultimate constituent of the Universe. The atom has now been broken up into electrons, each atom being regarded as a system of electrons whirling round a proton nucleus. Thus matter has not only been explained, but has been explained away as electricity, as will be observed by Mr. Balfour. But the fact that Indian thought adumbrated the atomic theory in a profoundly modern way many centuries ago is a most noteworthy fact.

The defects of the Vaiseshika doctrine are varied and obvious. It attributes pleasure, pain, desire, hatred, and effort besides knowledge to the soul. It says that soul is in itself Jada (devoid of consciousness). It attributes the cosmic order to a power called the Adrishta. It does not attribute such cosmic order to the will or the Sankalpa of God. It does not give God any high and exalted place in the scheme of things. It has not realised and affirmed His immanence and transcendence and Supreme Glory. By emphasising Anu-s and Adrishta, it fails to stress the glory and power of God adequately. It describes beatitude as freedom from Gunas and not as a state of absolute and

eternal bliss (Ananda). Dr. Radhakrishnan says well, "An atomistic pluralism is not the final answer to the intellectual demand for a rational interpretation of the Universe." The Vaisesika view has been keenly criticised and overthrown in Sankaracharya's Bhashyas on the Vedanta Sutras."

12. THE SANKHYA SYSTEM

The Sankhya system is in some respects a great step forward in Indian thought and is at the same time a step backward. It rejects the rigid category of the Nyaya and the Vaiseshika schools and it affirms the truth of the evolutions of the universe. But it does not affirm God and it thinks that the universe is the resultant of the proximity of an infinite number of souls (Purushas) and of the ever-active Prakriti which is composed of the three Gunas (Sattwa, Rajas, and Tamas).

The Vedas, and specially the Upanishadic portion of the Vedas contain the germ of the Sankhya system. But in them we have a synthesis showing the main Sankhya concepts in their proper setting, just as we find a perfect synthesis in the Gita. The Purushasukta declares and reveals the Supreme Purusha whereas the Swetaswatara Upanishad declares and reveals the Prakriti, the Sakti or Maya acting subject to the will of God and evolving the rich manifoldness of perfection. The Katha Upanishad shows the Sankhya categories in their true and proper Vedic setting.

The Sankhya system (Darsana) has taken the germinal ideas stated above and woven it into a system. Its attempt was to lead the revolt against the

heretical systems from another point of view just as the Nyaya and the Vaiseshika schools led such a revolt successfully from their own points of view. Each Darsana thus gained concentration which demands suitable inclusions and suitable exclusions. It was the Vedanta alone that took up the synthesis of Indian thought, because the other Darsanas had re-established the authorities of the Vedas from the point of view of reason and commonsense, and had overthrown the heretical systems of thought from diverse points of view.

The Nyaya and the Vaiseshika schools had re-asserted God and souls and overthrown the extreme pessimism and subjectivism and nihilism of the heretical systems. The Sankhya Darsana took up the gauntlet and proved the existence of Purusha and Prakriti and reduced the number of the ultimate categories. As already shown by me in support of my view about the Darsanas, we must bear in mind the fact that the main Sankhya ideas are older than the heretical systems, the later Sankhya works were aimed at the overthrow of those systems. The Sankhya system concentrated itself on the central principles of an active Purusha and an eternal Prakriti and ever-changing evolution of the Gunas and Self to re-establish the soul as Chaitanya (Consciousness) and overthrow the subjectivism and nihilism of Buddhism. It firmly re-seated the twenty-fifth principle (Purusha) as against the twenty-four categories which are derivatives of Prakriti and are objects of knowledge. It left unaffirmed the twenty-sixth principle, viz.,

God, leaving that to be done perfectly by the philosophy of the Vedanta. Even in the evolution of the Sankhya system itself, Asuri and Panchasikha have made it theistic (Eeswara instead of being atheistic (Nireeswara)).

It is thus clear that while the Upanishadic Sankhya and Gita Sankhya and Kapila's Sankhya as taught to his mother in the Bhagavata are the ways of divine knowledge and is in harmony with the doctrine of God, the Sankhya system proper concentrated on the doctrines of Purusha and Prakriti and Gunas. This was done to overthrow the heretical systems on the pure basis of reason, as those systems had rejected revelation and had to be combated with the weapon of pure reason. It left the restoration of revelation as the supreme Pramana (source of true knowledge) and the harmonising of reason and revelation to the Vedanta. Max Muller has stated this fact with a clear discernment than many a later European or American or even Indian scholar when he says at page 217 of his work on the six systems of Indian Philosophy: IF THERE WAS AN EXCHANGE OF IDEAS AMONG THE INDIAN SEEKERS AFTER TRUTH, IT WAS FAR MORE IN THE NATURE OF A CO-OPERATION TOWARDS A COMMON END, THAN IN THE ASSERTION OF ANY CLAIMS OF ORIGINALITY OR PRIORITY BY INDIVIDUAL TEACHERS."

One of the essential features of the Sankhya system is its doctrine that the effect exists in a latent form in the cause. Evolution is the passing of the potential

into the actual and involution is vice versa. The transition from the causal state is due to the influence of the efficient cause. The original cause of all the effects is called the Pradhana or the Prakriti. It is imperishable and hence could not have been created. It is not perceptible to the senses which are only its product. Even the mind is one of its five derivatives. Thus it is the matrix and PRINS of all creation or rather manifestation. Thus even modern thought has not gone beyond such a conception of a primeval and causal homogeneity of energy out of which all the manifest and manifold heterogeneity of things has come. But the Sankhya is the wiser than modern materialistic philosophy as it knew and affirmed that the souls are not products of Prakriti; and as is stated that the activity of Prakriti is not blind but is purposive. Prakriti is Jada (unconscious) but is immaterial, subtle and is the cause of all objects and the source of ever-operative world-stress.

Prakriti consists of three Gunas viz., Sattwa (poise), Rajas (activity), and Tamas (inertia). These Gunas are in a state of perpetual intermingling like the flame and the oil and the wick of a lamp. Dr. Radhakrishnan says well: "A thing is always produced, never created according to the Sankhya theory of Satkaryavada. Production is manifestation and destruction is non-manifestation."

Prakriti moves from its state of involution into the state of evolution because of the proximity of Purusha. The evolved category in the order of

derivation are Mahat or Buddhi (cosmic intelligence), Ahankara (individuation or self-consciousness), the five Tanmatras (causal elements), Manas (mind), the five organs of perception, the five organs of action, and the five gross elements or ether, air, light, water and earth. These 23 evolutes form along with Prakriti 24 categories and the twenty-fifth category is Purusha. From Ahankara in its Sattwic aspect are derived the Manas (mind), and the five organs of perception and the five organs of action, while from Ahankara in its Tamasa aspect are derived the five Tanmatras (causal elements). Vijnana Bhikshu says that the Manas is produced by the Sattwika Ahankara, the ten organs are produced by the Rajasa Ahankara, and the five Tanmatras are produced by the Tamasa Ahankara. From the Tanmatras are derived the Mahabhuta or five gross elements.

The Sankhya analysis of space and time is a subtle analysis. It says that in the phenomenal world space and time are limited and are derived from Akasa (ether). The Sankhya asserts also that the world is not unreal because of its Prakriti aspect and is eternal though the manifestation and modification change and pass. The rhythmic play of Prakriti abides though individual soul attains liberation from its dazzling bondage.

This is not the only respect in which the Sankhya successfully attacked Buddhistic subjectivism and nihilism. It affirmed Purusha or soul with a clarion voice. It says that the souls are infinite in number

but asserts that they are of the nature of Chaitanya or consciousness. This is a great advance on the Nyaya or Vaiseshika views about the soul. It relegates pleasure, pain, etc., to the realm of mind i.e., the place of Prakriti. It says that the self is really beyond the Gunas and is pure consciousness while Prakriti is compounded of the Gunas and is Jada or non-intelligent. The Purusha's desire for liberation is itself a proof of its real nature and his separateness from Prakriti. The soul is above and beyond the three states of being viz., the waking state and the dream state, and the state of deep sleep. It is not atomic. It is a non agent, a non-doer. The sense of agency is due to the principle of Ahankara. Liberation is isolation from Prakriti. The Jiva is Purusha in a state of relation to the Principle of AHANKARA. If Purusha is isolated from all the entanglements of Prakriti his pure nature as CHAITANYA will shine forth for ever in its true and native glory.

This is a great and notable doctrine. In speaking about it and the Vedantic doctrine, Max Muller says: "Whatever we may think of these two solutions of the world's great riddle, we cannot but admire their originality, and their daring, particularly if we compare them with the solution proposed by other philosophers, whether of ancient or modern science." Even the atheism of the Sankhya is not like the atheism of the Nasthikas or the nihilists. These deny God, and soul and Veda. The Sankhya affirms soul and Veda and is silent about God. That is why it is treated as a system of orthodox thought. It

accepts three Pramanas viz., perception, inference and scripture (Sabda).

The weak points in the Sankhya system are, however numerous. It is unable to account how the inactive Purusha and the unconscious Prakriti get into mutual relation or cause the evolution of the universe. The classical illustration given by it is the Andhapan-gunyata i.e., that of a lame man getting upon the shoulders of a blind man and pointing the way which is then trodden by the blind man. The illustration implies also that if the two separate, all movement comes to an end.

The illustration is clever but is really without force, because it deal with two agencies which have consciousness and volition. But Purusha has no volition and Prakriti has no consciousness. Further, the doctrine that makes Buddhi an evolute of Prakriti has a weakness which cannot be set right. To attribute teleology and purposive creation to a blind force like Prakriti is another weak link in Sankhya logic.

The Sankhya system is not of one mind in its description of Prakriti. While saying that Prakriti is unconscious and non-intelligent principle, it attributes to it activities connoting intelligence. It says that all the activities of Prakriti are for the sake of Purusha. To apply a famous stanza of Coleridge, "All thoughts, all passions, all delights whatever stirs this mortal frame, all are but ministers of Purusha and feed His sacred flame."

The Sankhya system expresses the above doctrine by the famous simile of the dancing girl who not only pleases and beguiles the Purusha by her dance but also tries to open his eyes and free him from the enchantment of her charms. In the Sankhya Karikas, 59 to 61, it is stated.

"As a dancer having exhibited herself on the stage ceases to dance so does Prakriti cease when she has made herself manifest to Purusha. In many ways Prakriti serves Purusha who yet does nothing for her in return; she is noble-minded and cares only for the welfare of him who is ungrateful to her. There is nothing more modest, I think, than Prakriti, who does not expose herself again to the gaze of the Purusha after she knows that she has been gazed at." All this is beautiful poetry. But rigid logic stands aghast. At this all-too-human idealisation in terms of intelligence of what is, *ex.hypothesis*, an unintelligent principle. Another weak link in the chain of Sankhya logic is its doctrine about the relation between Purusha and Buddhi. Dr. Radhakrishnan says: The senses present their objects to Buddhi which exhibits them to Purusha. It is Buddhi that discriminates the difference between Purusha and Prakriti and accomplishes for Purusha, the fruition of all that is to be experienced. Buddhi, by means of the reflection of Purusha, which is adjacent to it, becomes verily of its form and accomplishes its experience of its objects. Though Buddhi is a product of Prakriti and so non-conscious in character, still it appears as if intelligent." This is a laboured theory and does not satisfy our reason at all. As the learned author

says well : "Relation between the incorporeal Purusha and the corporeal Buddhi is hard to conceive." He says again : "The Sankhya cannot get across the ditch which it has dug between the subject and object. The metaphors of proximity, reflection and the like, are artificial remedy intended to cure imaginary diseases. Purusha can never know Prakriti, if the two are what Sankhya takes them to be. How can Buddhi which is non-intelligent reflect the Purusha ? How can the formless Purusha which is the constant seer be reflected in Buddhi which is changing ?"

This is not all. The Sankhya is no doubt on secure ground when it says that bondage of Purusha is purely adventitious and is due to his getting into a state of relatedness to Prakriti. It affirms that Aviveka (ignorance) is in Buddhi and is the cause of bondage and that liberation is the self-awareness by Purusha of his true nature. Bondage is due to wrong knowledge (Viparyaya) which includes Avidya (nescience), Asmita (egoism), Raga (desire), Dwesha (hatred), and Abhinivesa (attachment). These are due to Ashakti, weakness or want of power, which is of 28 kinds, 11 belonging to the senses and 17 belonging to Buddhi. Thus in liberation "Purusha remains in eternal isolation and Prakriti relapses into inactivity." But though Sankhya affirms souls and says that they are Chaitanya and are eternal and is hence free from pessimism and nihilism, it has yet realised and affirmed that the soul is Ananda (Bliss).

Further, the Sankhya doctrine of the pluralism of souls is a truth of a lower order than the Upanishadic

doctrine of the unity of the Absolute. The Sankhya has further, not affirmed God and has thus deprived itself of one of the highest affirmations of philosophy. The blind Prakriti and the equally blind law of Karma cannot bring about the inter-connectedness of acts and fruits which are separated considerably by time and space and births. The later Sankhya thinkers brought in God by a backdoor so to say. Vijñānabhikṣu offers some queer explanations about the Sankhya's non-affirmation of God. He says that this was due to Kapila's desire to prevent men from losing themselves in the contemplation of God and thus failing to attain the true discrimination, and to what he calls *Praudhivada* i.e., a desire to show off a power to construct a system of philosophy without God !

Thus while the Sankhya system stressed the fact that consciousness is not a derivative of nature and is not a mere continuum of the mental state, the fact that the world is an evolution of Prakriti and is not non-existent and that the soul is pure Chaitanya, its non-affirmation of God, its pluralism of souls, its failure to show the relationship of Puruṣa and Buddhi in an acceptable manner, its inability to harmonise the teleology of creation and the unsatisfactory character of its exposition of the nature of liberation (*Kaivalya*) are great defects. These defects were partly remedied in the Yoga system of Patañjali and were completely rectified in the supreme system of the Vedānta.

13. THE YOGA SYSTEM

This system approached the problem of reconstruction of the National Culture from quite a different point of view. It cannot be denied that the Gita view of Sankhya and Yoga is the ancient Upanishadic view about the way of knowledge and the way of works. Yoga is skill in work (Gita II-50). Yoga is derived, so far as the Gita is concerned, from Yuj (control) or Yuj (to connect), than from Yuj (Samadhi). It describes the means of self-control such as Karma and devotion leading to purity of mind. Sankhya is the radiance of knowledge which is the summation of works (Gita, Chapter XVIII, 13). In interpreting this verse Madhusudana Saraswati says that Sankhya refers to Vedanta. In the Sreemad Bhagavata we have a statement in Chapter I, 3, 10, that Kapila taught to Asura the Sankhya doctrine which had disappeared in course of time and which enumerated the ultimate categories. In the third Skandha of Bhagavata, we have a discourse by Kapila to his mother Devahuti. There we have not only a description of the evolution of the categories but also an affirmation of God. I am referring to these facts to point out that the traditional view of the Sankhya doctrine in the sense of the way of knowledge included an affirmation of God. The Sankhya Sutras left God out of its

enumeration of categories. The Upanishads as well as the Gita refer also to the Raja Yoga or the Science of Mind-control leading to Self-realisation. But in them it is in due relation to Jnana and Bhakti and Karma. In Patanjali's Yoga Sutras, however, it is lifted to a supreme height, and a system of philosophy which is the Sankhya system with Eeswara superadded as the 26th principle is formulated in a clear and comprehensive manner.

It is thus clear that the ancient Yoga is that equability of mind (Samatva) which leads to the realisation of the soul as oversoul in a state of identity or in a state of union. But in the Yoga Sutras the SUMMUM BONUM is described as Kaivalya or the isolation of the soul in its own glory (Yoga Sutras Chapter I, 3). Bhoja Deva says in his commentary on the Yoga Sutras that Yoga is really Viyoga or separation. That is, the separation of the Purusha and Prakriti. But in the Gita Yoga is described as Viyoga or separation of our union with Duhkha (pain). (Chap. VI, 23.) By such separation the divine and blissful nature of the soul shines forth in realisation as the blissful Paramatma or in a state of blissful union with Paramatma. But this is not the significance of Yoga according to the Yogasutras of Patanjali. The Sankhya system says that the isolation of the soul (Kaivalya) comes from Viveka or knowledge. Patanjali stresses also Vairagya and Yogic exercises leading to Samadhi. He contributed a great idea viz., the idea of concentrated meditation based on a high moral life and on Yogic exercises, postures and

disciplines. He stressed the fact that devotion to God is one of the most important and valuable and effective and fruitful of such disciplines of the mind. That is why his system is known as the Seswara Sankhya (Sankhya with God), whilst the Sankhya system is called Nireeswara Sankhya.

If we bear in mind the achievement of modern psychology and spiritualism in the west, we can well realise why the Yoga system has a noteworthy modern note. The modern mind has realised that the brain is only the INSTRUMENT of the mind and that thought is not a mere product of the physical brain. Psychologists affirm now that the mind has faculties other than those which are in relation to the outer world through the sense and can function independently of the senses. The Yoga teaches us how to acquire such wider faculties by stilling and concentrating the mind and focussing its dispersed powers.

The Yoga system is thus a link between ancient and modern thought. It is an orthodox system of thought because it admits Veda and God. It admits three Pramanas, viz., perception, inference and scripture. The spiritual value of meditation is affirmed in the clearest terms in the Upanishads. The Gayatri Dhyana has been the possession of the Indian mind all along. The Veda inculcates the importance of Tapas and Brahmacharya and Dhyana. It teaches practical discipline as well as speculative truth. The Katha Upanishad as well as other Upanishads refer to Yoga meaning thereby the way of work including the devotion and meditation. The Yoga system combined the

Sankhya doctrine about austerity and meditation and concentration.

The Yoga Sutras of Patanjali have been commented on by Vyasa. The Vyasa Bhashya is a marvellous piece of work and has raised and solved many subtle problems of thought. The Sutras consist of four parts viz., the first part (Samadhipada) dealing with the nature of Samadhi (supreme meditation), the second part (Sadhanapada) dealing with the means of attaining Samadhi, the third part (Vibhutipada) dealing with the supernatural powers attainable by Yoga, and the fourth part (Kaivalyapada) dealing with the nature of the liberation of the soul.

The Yoga system has adopted the Sankhya metaphysics, super-adding thereto the principle of Eeswara as already pointed out above. The terms used by it viz., Drashta and Drishya correspond to the Sankhya Purusha and Prakriti. The Drashta is in a state of relation to the Chitta Vritti or the mental states. According to the Yoga system, Mahat is evolved from Prakriti, and from Mahat we have Ahankara, and Manas and the ten senses along one line of evolution and the five anmatras developing into the five gross elements along another line of evolution. As in the Sankhya system the relatedness of Drishya and Drashta is the cause of bondage, and the severance of the relation is the cause of liberation.

The reattainment of the soul's Self-reliance is, in the Sankhya system, due to Viveka (discrimination). The Yoga seeks to achieve this SUMMUM BONUM

by the stilling and control and inhibition of the mental states (Chittavrittinirodha). We have to ascend from Sabeeja Samadhi to Nirbeeja Samadhi by means of the Ashtanga Yoga consisting of Yama, Niyama, Asana, Pranayama, Pratyahara, Dhyana, Dharana and Samadhi (vows of ethical abstentions, vows of ethical action, postures of body, breath-control, resolute withdrawal of senses meditation, concentrated contemplation and Self-realisation). Dr. Radhakrishnan is not right in his view that Niyama is optional : nor is he right in saying that "Samadhi is not a simple experience uniform as long as it lasts. On the contrary, it is a succession of mental states which grow more and more simple *until they end in unconsciousness*." In the Asamprajnata Samadhi Drishta or Purusha is free from all entanglements of Prakriti or Drishya and is established in his Swarupa or glory. As Wordsworth says "We are laid asleep in body and become a living soul."

The Yoga Sutras treat of Vibhuti or Siddhis (super-normal and miraculous powers) resulting from various Yogic practices and concentration (Samyama). But it declares at the same time that such powers are a delusion and snare and are impediments in the way of the attainment of Self-realisation in Samadhi. Such powers are not a breach of the natural order but are the results of the operation of the other and higher natural laws governing the operation of finer and higher energies in the universe.

Most of the weak points in the Sankhya system exist in the Yoga system also. It did a great service

in attacking and overthrowing the heretical materialism and subjectivism and nihilism and in paving the way for the re-establishment of the Vedic faith. But the defects of the Sankhya doctrine as described above, persist in it also. Its inclusion of Eeswara is a great forward step and an admirable redeeming feature, and its emphasis on spiritual discipline is a most valuable asset. But Patanjali's view about Eeswara is poor in content and has not got the sweep and the glory of the Vedantic view. According to him, God is only one of the Purusha, though he is a great Purusha (Purusha Vishesha) who is Omniscient and who is free from Karma and miseries and is the Guru or Teacher of all. He no doubt makes devotion to God (Eeswara-pranidhana), one of the potent means of attainment of Samadhi. But with him God is not the Omnipotent Creator of the Universe, and the world is not the manifestation of God's will. Nor is God the giver of the fruits of actions. Nor is He regarded as the Oversoul or Paramatman. Nor is there any declaration of the identity or union of the souls and the oversoul.

14. THE PURVA MIMAMSA SYSTEM

This system is so called because it is introductory to the Uttara Mimamsa or Brahma Mimamsa known as the Vedanta Sūtras. Though it is true that even without undergoing all the Vedic Karmas as a necessary prerequisite of Vedantic study, a person dowered with the necessary discrimination and dispassion and spiritual equipment and thirst for liberation may plunge into the Vedanta proper, it is a settled doctrine of the living Vedanta that pure Vedic Karmas performed in the right spirit generate that purity of mind which fits the Jiva (Embodied soul) for the bliss of knowledge and liberation. Jaimini, the author of the Purva Mimamsa Sūtras, systematised the Karma Kanda of the Vedas, just as Badarayana, the author of the Jnana Kanda of the Vedas systematised the Jnana Kanda of the Vedas. The former investigates and proclaims the nature of Dharma; the latter investigates and proclaims the nature of Brahman.

Mimamsa means investigation of things worthy of reverence (Poojithavichara). The Mimamsa Sūtras of Jaimini consist of twelve books. The first book discusses authoritativeness of Vidhi (Vedic injunction) Arthavada (Vedic explanatory passages), Mantra (Hymn), etc. The second book deals with Apoorva

and other topics. The third book considers the nature of Sruti (Revelation), Linga (significance of a passage), Vakya (context), etc. The fourth book deals with the principles and subordinate rules. The fifth to twelfth book deal with other ritualistic matters.

The Mimamsakas admit five *Pramanas* viz., perception, (*Pratyaksha*), inference (*Anumana*), scripture (*Sabda*), and comparison (*Upamana*), and implication or presumption (*Arthapatti*). Kumarila who was a great Mimamsa authority added a sixth *Pramana* viz., *Anupalabdh*i (non-apprehension), which is more or less an aspect of inference. The Purva Mimamsa affirms the existence of souls. The contact of the soul with the mind is due to Karma. Thus in this respect it attacked the materialistic and nihilistic systems by its special logical weapons with great success. In another respect also it achieved a notable result. It gave a reasoned defence of scripture as a source of truth, nay, as the supreme source of the supreme truth. It showshow Veda is *Anadi* (Eternal and beginningless) and *Apaurusheya* (Not the work of human minds). No other thinker prior to Jaimini established the eternity of sound on such a convincingly rational basis. The concatenation of sounds and sequence of words forming the Veda is eternal. The connection of sound and sense, of word and thought, is eternal. The Veda is *Swatahpramana* (Self-evident) and is not of borrowed validity.

The Mimamsakas do not say that the Veda is the work of God. They affirm that the Veda is eternal.

They classify the contents of the Vedas into Vidhi (injunction), Mantra (hymn), Namadheya (name), Nishedha (prohibition), and Arthavada (explanatory and illustrative passages).

Thus the Mimamsa settled the problems of soul and scripture in a new and original way and helped in the restoration of the Vedic doctrine in India. It pointed out that the Vedas treat of reward of piety enjoyable in another world and that hence the soul survives death and is immortal. It differentiates the Purusha from the Buddhi (understanding) and the Indriyas (the senses) and the Sareera (body). It postulates a plurality of souls and affirms that each soul is Vibhu (infinite.)

In another respect also it did a service to the cause of Vedic religion. According to it the externality and the reality of objects are true. Kumarila Bhatta relentlessly attacked and exposed the hollowness of the view that ideas have no substratum of external reality and the view that everything is mere Sunya (void). Prabhakara affirms eight categories viz., Dravya (substance), Guna (quality), Karma (action), Samanya (generality), Paratantra (dependence), Shakti (force), Sadrisya (similarity), and Sankhya (number). This analysis proceeds on the lines of the Nyaya system. Vishesha is not recognised as a category as it is only a quality.

The Mimamsa did another service to Indian thought and life in that it gave a new stress and significance to Dharma and related ethics to metaphysics aright.

Jaimini defines Dharma as *Chodana Lakshana* (as distinguished by being of the nature of a mandate). Such mandates are given to us by a source outside ourselves. Dharma leads to happiness in heaven. Thus, the Mimamsa fought and overthrew the materialism of the Charvakas and the subjectivism and nihilism of the Buddhists. It prevented ethics from being mere hedonism and from being based on the shifting sands of the voice of conscience and the greatest good of the greatest number, and based it on revelation.

One of the distinctive contributions of the Purva Mimamsa is its doctrine of Apurva. The act is done now and the result is to come long after. Apurva is the link between act and fruit. It is the positive force created by the act and operative till and at the time of the fruition of the act. It is the fruit-giving potential energy which is the resultant of the act.

But the system of Purva Mimamsa has many defects as well. It does not affirm a supreme God and has no noteworthy account of the world-process. In this respect it is even on a lower level than the Yoga system. It has not formulated any principle of unification of the pluralism of souls. Its explanation that Apurva brings about rewards and punishments of acts is not acceptable, as no non-intelligent principle can bring about such results. Later writers on Mimamsa brought in God and thus made it a Seswara Mimamsa. The Mimamsa failed also to give to the world a doctrine of Moksha or liberation in bliss divine and supreme.

15. THE UTTARA MIMAMSA (BRAHMA MIMAMSA) SYSTEM

The last of the six Darsanas is known as the Uttara Mimamsa or the Brahma Mimamsa or the Sareeraka Sutras, or the Brahma Sutras, or the Vedanta Sutras. Each of the names brings into prominence an important aspect of the system. Its author is Badarayana. The system is the culmination-point of the orthodox (Vaidika) systems of philosophy; it is the system devoted to an exposition of the nature of godhead (Brahman); and is the crown and glory of the Vedas and gives us the essence of the Upanishadic doctrine. The Gita refers to certain Brahma Sutras in Chapter XIII-verse 4 and describes them thus :

“BRAHMASUTRAPADAISCHAIVA HETUMADBHIR VINISCHITAIH” (By the Brahma Sutras which give reasons for conclusions and which declare truth with certitude).

Sri Sankaracharya thinks that the word Brahma Sutras in the observed passage as meaning *Brahmanah soochakani vakyani* (passages indicative of Brahman) and not as Badarayana's Brahmasutras. Sri Ramanujacharya thinks that the passage refers to Badarayana's Sutras. Very possibly the word refers to an old nucleus of the Sutras which might have been added

to later on for increasing the range of discussion. The Sutras are 555 in number according to Sri Sankara's Bhashya. The number varies very slightly in the other Bhashyas. Thd Sutras have been commented upon by many great philosophers. The greatest of such commentaries (Bhashyas) on the Sutras are those of Sri Sankaracharya, Sri Bhaskaracharya, Sri Ramanujacharya, Sri Madhvacharya, Sri Vallabhacharya, Sri Vijnanabhikshu, and Sri Nimbarkacharya. The Sutras refer to the Bhagawad Gita describing it as a Smriti. They combat in extension the tenets of the Charvakas and the Jain and the Buddhist and also the untenable protions of the Nyaya and the Vaiseshika and the Sankhya and the Yoga doctrines. In the first Adhyaya we have proofs that the principles of Samanvaya (reconciliation and synthesis) shows that the Vedic declarations refer to Brahman as the ultimate Reality and the Primaeval cause of the Universe. The second chapter is called Avirodha Adhyaya and refutes all the rival synthesis and proves that the world is dependent on God and is created by God and is protected by Him and reabsorbed into Him and shows also the nature of the individual soul. The third chapter is called the Sadhana Adhyaya and deals with the means of attaining Moksha (Liberation and beatitude). The fourth chapter is the Phala Adhyaya and describes the nature of liberation.

Thus the Brahma Mimamsa is the summation and apex of the orthodox systems of philosophy. I have shown above how the Nyaya and the Vaiseshika established the reality of objects and of God and thus delivered the

Indian mind from the tyrannies of materialism and subjectivism and nihilism. But they failed to give perfectly convincing accounts of the creation of the world or of the nature of the souls or of their liberation or of God. The Sankhya system brought in the idea of evolution but failed to give the doctrine of Godhead or affirm the bliss aspect of the soul. The Yoga system brought in Godhead but gave God only the subordinate role of the *primaeval* Guru (teacher). The Purva Mimamsa system stressed world and souls and Dharma and Veda but failed to affirm Godhead. But all the above-said systems helped to stop the disintegrations of thought caused by materialism and nihilism and excessive idealism and to rehabilitate the Vedic doctrine in and through the Uttara Mimamsa. In the Uttara Mimamsa there was a perfect proof of the validity of the Veda. There was also in it a complete refutation of materialism etc., and a confident and demonstrated affirmation of God and the soul and the world. It showed how the Universe is not a mere void or fiction or hallucination or illusion or a figment of the mind but is a manifestation of God and is dependent on God. It showed how God is the material cause as well as the efficient cause of the universe. It showed also the inter-relatedness of God and soul in a state of identity or in a state of union and thus resolved the plurality of the soul into a unity. It showed, further the true nature of the soul as Satchidananda (being and knowledge and bliss) and affirmed that liberation is a state of positive and eternal and infinite bliss.

16. SRI SANKARA'S ADWAITA PHILOSOPHY

Adwaita means non-duality or One-ness. What a bold affirmation. The manifoldness of things is affirmed by the senses. Yet Adwaita steps in and declares just the contrary. This seems to take our breath away. As Sri Vidyaranya in his famous Panchadasi :

मग्नस्याब्धौ यथाक्षाणि विह्वलानि तथास्य धीः ।
अखंडैकरसं श्रुत्वा निष्प्रचारा बिभेत्यतः ॥

(Just as in the case of a man immersed in the ocean, his senses are in a state of desperate trepidation, even so the mind learning about the Infinite and Undifferentiated sweetness of That and finding nothing to grasp objectively, is scared by That).

But what on the other hand is the mental relation to the manifoldness of things in the case of the man who has realised the central unity ? Let Bhartrihari answer:—

मातर्मेदिनि ! तातमारुत ! सखे ! तेजः सुबन्धोजल !
भ्रातर्व्योम ! निबद्धएव भवतामन्यः प्रणामांजलिः ।
युष्मत्संगवशोपघातमुद्धतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥

'O Mother Earth ! O Father Wind ! O Friend Fire !
O Kindred Water ! O Brother Sky ! Accept my last
salutation. I have overcome and dispelled the power

of the entirety of wrong knowledge with the aid of pure knowledge which shines with limitless glory and which is the result of purity and merit caused by my contact with you. I am entering into perfect oneness with Para Brahman."

Let me show at the very outset that such Adwaitic realisation is not a random shot of the over-speculative Indian mind but is also the acme of the realised and uttered inner spiritual experience of the best minds of the West. Wordsworth says about one of his rich and rare experiences thus: "I was often unable to think of external things as having external existence and I communed with all that I saw as something not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality There was a time in my life when I had to push against something that resisted, to be sure that there was anything outside of me. I was sure of my own mind, *everything else fell away and vanished into thought.*" He speaks of occasions and experiences when

"The gross and visible frame of things
Relinquishes its hold upon the sense,
Yea, almost, on the mind itself and seems
All unsubstantiated."

Shelley sings in his Adonais:

"The one remains, the many change and pass,
Heaven's Light for ever shines, Earth's shadows fly,
Life, like a dome of many-coloured glass
Stains the white radiance of Eternity

Until Death tramples it into fragments."
 "That Light whose smile kindles the Universe,
 That Beauty in which all things work and move,
 That Benediction which the eclipsing course
 Of birth can quench not, that sustaining Love
 Which through the web of being blindly wove
 By man and beast and earth and air and sea,
 Burns bright or dim, as each are mirrors of
 The fire for which all thirst, now beams on me
 Consuming the last clouds of cold mortality."

Tennyson says thus in his well-known poem on
 The Ancient Sage:

' For more than once when I
 Sat alone, revolving in myself
 The world that is the symbol of myself,
 The mortal limit of the Self was loosed,
 And past into the Nameless, as a cloud
 Melts into Heaven I touch'd my limbs, the limbs
 Were strange not mine—and yet no shade of doubt
 But utter clearness, and through loss of self
 The gain of such large life as matched with ours
 Were Sun to spark—unshadowable in words,
 Themselves but shadows of a shadow-world."
 If this is not Adwaita, what else is it ?

This Adwaita realisation was born in India and
 was given to the world in India. Why was it so ? Says
 Swami Vivekananda : "There is another type in Asia.
 Think of that vast, huge continent, whose mountain-
 tops go beyond the clouds, almost touching the canopy
 of heaven's blue, a rolling desert of miles upon miles."

where a drop of water cannot be found, neither will a blade of grass grow; interminable forests and rivers rushing into the sea. In the midst of all these surroundings, the Oriental's love of the beautiful and of the sublime developed itself in another direction. It looked inside and not outside. In Asia even today, birth or colour or language never makes a race. That which makes a race is its religion. And then again, the Oriental, for the same reason, is a visionary, a born dreamer. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and the moon and the stars and the whole earth, are pleasant enough; but they are not sufficient for the Oriental's mind. He wants to dream a dream beyond. He wants to go beyond the present. The present, as it were, is nothing to him." Coupled with this outward pressure of the environment was the inward and upward surge of the Hindu spirit. The special and peculiar inner gift of the Hindu people is its faculty of insight and intuition. Mr. H.H. Chamberlain says well : "The Indians began to think before the Greeks and their thought was profounder and more consistent, and in their various systems they have exhausted more possibilities." It is this rich and rare combination of inner endowment and outer environment that was the cause of the manifestation in India of the apex of all human thought—the Advaita system.

Let me now briefly trace the history of the rise and growth of Advaita in India. He who runs may read its growth during the ages, as the phenomenon is the most noteworthy and persistent of all the intellectual and spiritual phenomena of India. There are none

so blind as will not see. We may enrol ourselves as the camp-followers of this or that Acharya or spiritual leader. Each of us may have a special bias for work or meditation or devotion or thought. But if, eliminating all these disturbing factors, we try to trace the development of Indian thought, the one outstanding feature is the persistent surge and forward rush of the Gangetic flood of Adwaita thought through the ages. It came down from the eternal snow-clad heights of the Himalayas of the Mantras and the Upanishads:

एकं सद्विप्रा बहुधा वदन्ति ।
 एकमेवाद्वितीयम् ।
 शान्तं शिवमद्वैतम् ।
 सदेव सौम्य इदमग्र आसीत् ।
 प्रज्ञानं ब्रह्म ।
 अहं ब्रह्मास्मि ।
 तत्त्वमसि ।
 अयमात्मा ब्रह्म ।

The Gangetic flood of Adwaitic thought then poured down into the plains. It was handed down by Narayana to Brahma and by Brahma to Vasishtha. The Yoga Vasishtha is perhaps the most spacious exposition of the Adwaita doctrine and realisation. The stories in it are among the most valuable and convincing in the world. One of the most beautiful declarations of the Adwaitic realisation is in the well-known verse:

दिवकालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।
 स्वानुभूत्यैकमानाय नमः शान्ताय तेजसे ॥

Let me quote a few more wonderful verses here:

अज्ञस्य दुःखौघमयं ज्ञस्यानन्दमयं जगत् ।
 अन्धं भुवनमन्धस्य प्रकाशं तु सचक्षुषः ॥
 अनन्ते चिद्घनानन्दे निर्विकल्पैकस्वरूपिणि ।
 स्थितेद्वितीयता भावात् को बन्धः कश्च मुच्यते ॥
 निस्तरंगोतिगंभीरः सान्द्रानन्दसुधारण्वः ।
 माधुर्यैकरसाधारः एक एवास्ति सर्वतः ॥
 समस्तमेव ब्रह्मेति भावितो ब्रह्मैवपुमान् ।
 पीतेऽमृतेऽमृतमयो को नाम न भवेदिति ॥

The Adwaita Ganga then came down through Shakti and Parasara to Vyasa. It is through Vyasa that it issues into the plains as it issues at Haridwar. Vyasa is the Haridwar of the Adwaita-Gang. I know that Vyasa's Brahma Sutras have been claimed by all the various schools of Indian thought as the source of their systems. But as the author of VYASA TAT-PARYA NIRNAYA rightly points out, when other RISHIS attacked Vyasa's doctrine, they criticised it on the footing of its being Adwaita. Though Vyasa in his Puranas and Bharata laid truly and well the foundations of the Indian faith, the topmost storey of that palace of Indian thought is certainly the Adwaita. In the words of Suka, Vyasa's great son the Adwaita rushes in a pure and pellucid stream. He shows that fusion point wherein supreme love the distinction of soul and Oversoul vanishes in bliss.

प्रेमातिभरनिर्भिन्नपुलकांगोऽतिनिवृत्तः ।
 आनन्दसंज्ञे लोनो नापश्यमुभयं मुने ! ॥

In the SUKARAHASYOPANISHAD we learn that Vyasa took Suka to Lord Siva for initiation in spiritual truth. Lord Siva replied:

मयोपदिष्टे कैवल्ये साक्षाद् ब्रह्मणि शाश्वते ।
विहाय पुत्रो निर्वेदात्प्रकाशे यास्यति स्वयम् ॥

(If I teach the innermost and unique realisation of the One and Infinite and eternal Brahman, your son will renounce everything in a mood of dispassion and go all alone into the Infinite and Eternal Light).

But Vyasa pressed Lord Siva to teach Suka. Lord Siva then did so. What happened then? What a master and what a disciple ! The Upanishad says:

नित्यानन्दं परमसुखदं केवलं ज्ञानमूर्ति ।
विश्वातीतं गगनसदृशं तत्त्वस्यादिलक्ष्यं ॥
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं ।
भावातीतं त्रिगुणरहितं सद्गुरुं त्वां नमामि ॥

What became of the disciple ? The Upanishad says:

उपदिष्टः शिवेनेति जगत्तन्मयतां गतः ।
उत्थाय प्रणिपत्येशं त्यक्ताशेषपरिग्रहः ॥
परब्रह्मपयोराशौ प्लवन्निव ययौ तदा ।
प्रव्रजन्तं तमालोक्य कृष्णद्वैपायनो मुनिः ॥
अनुव्रजन्नाजुहावपुत्रविश्लेषकातरः ।
प्रतिनेदुस्तदा सर्वं जगत्स्थावरजंगमम् ॥
तच्छ्रुत्वा सकलाकारं व्यासः सत्यवतीसुतः ।
पुत्रेण सहितः प्रीत्या परानन्दमुपेयिवान् ॥
यो रहस्योपनिषदमधीते गुर्वनुग्रहात् ।

सर्वपापविनिर्मुक्तः साक्षात्कैवल्यमश्नुते साक्षात्कैवल्यमश्नुते
इत्युपनिषत् ।

Thus Sri Suka realised the Universal Soul at once and went filled with the nectar of the supreme realisation. He learnt the truth from Lord Siva and revealed the glories of Lord Vishnu. He learnt the Truth as Jnana and uttered it as Bhakti just as the water is drawn as vapour and showered forth as rain. He went to king Jnaka and learnt Truth from him also. If Suka's life and words do not show the unity of Lord Vishnu and Lord Siva and the unity of the statue of Adwaitic Jnana and its pedestal of Karma and Bhakti, then we shall never learn such unity from less pure and less inspired lips.

The Adwaita Ganga then came down through Goudapada and Govinda Bhagawatpad to Sri Sankaracharya. Bhartri-Prapancha and Brahmadatta preceded Sankara; Kumarila and Mandana Misra were his contemporaries. We see in him the Ganga at Kasi. He is the KASI (Benares) of the Adwita Ganga. For was he not the Lord Visweswara Himself incarnated as a man ? His disciples contributed their tributary streams of thought to the Ganga of his doctrine. Sankarr's works form the AVIMUKTAKSHETRA, the heart-point, of the entire body of Adwaita doctrine. From him the life-stream radiates to the very uttermost extremities and courses back to the centre for new richness and power. Well has Vachaspati called his Bhashya PRASANNAGAMBHEERA clear and

deep, a term that can be as oppositely applied to Sankara's utterances as to Ganga herself.

If we trace the course of the stream of Adwaita beyond Sankara who is the Adwaita Kasi, we find it fertilising spacious forests and plains of thought in Vidyaranya and breaking up finally into many meandering streams till it fulfils itself in Madhusoodana's Adwaita Siddhi and enters the sea of Brahmananda. In later years Appayya Dikshita summed up the entirety of Adwaitism in his luminous and voluminous works. In Tamil we find the Adwaita at its sweetest and highest in Tiruvachakam and Thayumanavar's songs a translation of one of which reads thus:

"Let us adore that Deity Whom the precious Vedas proclaim as Truth Absolute without a second, Who is self-effulgent and is the Self of all selves, Who is the bliss itself and is the source of everything, Who is oneness itself and has no beginning, Whose nature being beyond the pale of all religions is one of non-dependence, Who is full, beginningless and endless, Who is unique and inheres in all, Who is calmness itself and is eternal and pure, Who is beyond all worldly taints, senses and modifications, Who, being non-attached and unaffected, shines as the inrunning thread of all, Who though residing in every self as Illumination is yet uncognised by the mind and Who exists in everybody's heart as the Supreme God of Consciousness."

Such has been the history of the rise and growth of Adwaitism in India. It has permeated the entire

culture of India through the Brahma Sutras, through the Gita and through Sankara's works. I did not discuss above the efflorescence of the Advaita in the Gita. I will only briefly indicate it here. We find it especially in Chapters V and XIII of the Gita.

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
 स योगीब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
 कामक्रोधवियुक्तानां यतीनां यतचेतसां ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥ (Ch. V)
 अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।
 भूतभर्तृ च तद्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
 ज्योतिष्मामपि तज्ज्योतिस्तमसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्थ विष्ठितम् ॥
 यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
 तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥
 अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
 शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥
 यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
 सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥
 यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
 क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ Ch. XIII

In the above verses we find all the essential elements and even the essential examples of Advaita—Inner realisation, bliss and glory, (Anantasukha and Antarjyotih), becoming Brahman (Brahma Bhuta), the Brahmic Moksha (Brahma Nivarna), the realisation of

non-duality (Chinna-dwaidha), Jeevanmukti and Videhamukti (Abhitah), oneness of God and Jnani (Jnani-twatmaiva), everything being God (Vasudevah Sarvam), Para Brahman, Nirgunan, the Supreme Light (Jyotishamapi Tajjotih), oneness (Ekastham), Infinite Brahman (Vistharam Brahma), Anadi, and Brahman being omnipresent like the ether and all-illuminating like the sun.

The Adwaita has not only interpenetrated the entire cultural life of India but it has entered and vivified universal thought as well. It blossomed in Plato and Plotinus and especially in Neoplatonism. It inspired the mediaeval mystics. It thrilled Schopenhauer into exclaiming "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be the solace of my death." Schlegel says: "Even the loftiest philosophy of the European—the idealism of reason as it is set forth by the Greek Philosophers—appears in comparison with the abundant light and vigour of oriental idealism like a feeble Promethean spark in the full flood of heavenly glory, faltering and feeble and ever ready to be extinguished." We know how the Adwaita appealed strongly to the minds of Max Muller and Deussen. It permeated and vitalised the genius of Carlyle and Emerson and broke into tuneful utterance of the lips of Wordsworth and Shelley. We know how it was taken by the winged words of Swami Vivekananda and Rabindranath Tagore to the West and how it has been a powerful and formative influence there. In fact it is one of the world's great forces outside Ind.a.

If such is its operation and such its destiny abroad, its operation and destiny are bound to be even more wonderful in the land of its birth. India is today in the pangs of a new birth. In India we find a blend of many races and many religions, of many creeds and many cultures. India is the great laboratory of the future co-operative civilisation of the world. On the anvil of variety with the hammer of Adwaitic unity we must forge the new co-operative harmonious spiritual civilisation of the future. The Adwaita alone tolerates all levels of attainment and links them all to the vivifying and illumining central unity. All other reconstructions are on the basis of carnivorous or cannibalistic reconstruction—the reconstruction of destruction and assimilation. In the Adwaita alone we find the reconstruction of combination into a higher unity, the reintegration of all the colours of the spectrum into the white light. In and through the Adwaita and the Adwaita alone, India will discover and realise and attain the wider and deeper and higher spiritual unity, from which and from which alone will come the reintegrated and perfect social and industrial and political unity which will usher the dawn of a new era of peace and plenty and prosperity in India and through India's inspiration all over the world. I conceive such to be the mission of the Adwaita in India and the mission of India in the world.

Is the Adwaita system of thought consonant to human reason ? That is the question which the reason-ridden modern mind asks and asks imperiously. What is the answer ? The answer is certainly 'Yes'.

He says again—"अवगतिपर्यन्तं ज्ञानं । (Brahma Sutra I. 1).
ब्रह्मावगतिर्हि पुरुषार्थः

There are some widely prevalent misconceptions regarding the Adwaita. One misconception is that it declares the world to be an illusion. Sankara clearly declares the existence of three kinds of realities viz., (1) PRATIBHASIKA (Illusory), (2) VYAVAHARIKA (Phenomenal or practical or pragmatic or relative), and (3) PARAMARTHIKA (Noumenal or absolute). The existence of the world is neither an illusory reality nor is it a noumenal reality. It is a phenomenal or relative reality. The world is not an illusion but is a transient and relative and phenomenal fact. Sri Sankara expressly says that JNANA is VASTHUTANTRA and thus affirms the objective element in external perception. The world exists in fact till the noumenal realisation is attained.

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

The cause is a higher kind of reality than the effect. Let us take the well-known scriptural declaration:

मृत्तिकेत्येव सत्यं ।

Just as a clod of clay becomes a pot, a wall, etc., and is all the while only clay despite all changes of name and form (NAMA RUPA) and is the same clay after the pot or the wall is pulverised, even so is the world one with Brahman. The Brahman existed even before creation.

सदेव सौम्यवमग्न आसीत् ।

It is the Upadana Karana (the material cause), and the Nimitta Karana (the operative and efficient cause) of the universe. The other familiar Adwaita examples and illustrations such as gold and golden ornaments (Kanaka and Kataka) the ether in the sky and the ether in a pot (Akasa and Ghatakasa), the sea and the waves, the rope and the snake, mother of pearl and silver, (Sukla Rajata), etc., enforce the same conception with wonderful amplitude of affluence of illustration. Sri Sankara's doctrine of Maya or Avidya or Adhyasa is only a compendious way of describing the above-said view of the universe. Maya is not illusion or non-existence or mirage. The detractors of Sankara misinterpret him and then rise with a sense of achieved victory after disproving what he does not declare. According to him Maya is Bhava Rupa (positive in its character) and is not an Abhava or negation. Hence in the famous verse which sums up the Adwaita viz.,

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

This MAYA doctrine of Sri Sankara is not an invention by him but is as old as Indian thought itself. The Swetaswatara Upanishad says :

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं ।

Another Sruti declares :

अजायमानो बहुधा विजायते

How can the one be the many at the same time ? As the MAYAVADADARPANA puts it clearly and forcibly :

एकस्यानेकमूर्तित्वं युगपत्परमात्मनः ।

सच्चिदानन्दरूपस्य सिध्येन्मायामृते कथ ॥

(How can the One Brahman who is Satchidananda become manifold, unless it be through Maya ?) One solution is by saying that it is because of His Infinite Power. The logical fallacies which vitiate the assumption that the one actually becomes the many are exposed by Advaitic teachers in a variety of ways which cannot be satisfactorily or successfully expounded in a popular address. In the Upanishads the Maya doctrine is expressly laid down in many places. The most explicit statement is in the Saras-watirahasya Upanishad. Further, it is a common tenet of all religious systems that Moksha (liberation) is due to Jnana (Knowledge). From this it follows that Bandha (bondage) is due to Ajnana or Avidya, or Adhyasa or Maya. The author of Svarajya Siddhi puts this argument neatly thus :

प्राप्तेः साक्षान्मुक्तिहेतुत्वसिद्धेरध्यासत्वं बंधनस्यार्थसिद्धः ।

In fact the real identity of the soul and the Over-soul cannot be explained on any basis except that of Maya being the cause of our present sense of their non-identity. From the point of view of the cosmos Maya is the cause of the unfoldment of the Universe. From the point of view of the individual soul it is the cause of the obscuration of the perfect identity of JIVATMA and PARAMATMA and is called Avidya. If we understand its VIKSHEPA SHAKTI and its AVARANA SHAKTI and overcome it by Jnana rising

into its sublimated state of Anubhava or Aparoksha Sakshatkara, then and only then can we rise to the Kailasa of Adwaitic realisation. Both aspects of Maya are well declared in the Bhagawad Gita in the following verses :

अजोऽपिसन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
 प्रकृतिं स्वामवष्टभ्य संभवाभ्यात्ममायया ॥
 ईश्वरः सर्वभूतानां हृद्देशेऽजुर्न तिष्ठति ।
 भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया ॥

In the Panchadasi of Vidyanaranya, the nature of Maya and Avidya is thus set forth :

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।
 तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥
 सत्त्वशुद्धिविशुद्धिभ्यां मायाविद्ये यते मते ।
 मायाबिंबो बशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥
 अविद्या वशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।
 सा कारणशरीरं स्यात्प्रज्ञस्तत्राभिमानवान् ॥
 परापरात्मनोरे युक्त्या संभावितैकता ।
 तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते ॥
 जगतो यदुपादानं मायामादाय तामसीं ।
 निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्मताद्गिरा ॥
 यदा मलिनसत्त्वां तां कामकर्मादिदूषितां ।
 आदत्त तत्परब्रह्मत्वं पदेन तदोच्यते ॥
 त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीं ।
 अखंडं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥
 सौमिल्यादिवाक्येषु विरोधात्तदिदन्तयोः ।
 स्वभिन्न भागयोरेक आश्रये लक्ष्यते यथा ॥

मायाविद्ये विहायैवमुपाधीपरजीवयोः ।
अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते ॥

We find in the above passages a well-known Adwaitic word Upadhi. We find elsewhere another well-known word Shakti. The fact is viewed from various angles of vision and called by different names such as :

नामरूप, अव्याकृत, अव्यक्त, प्रकृति, शक्ति, उपाधि, अभ्यास, अविद्या and माया ।

I have been impelled to deal with Sankara's Maya doctrine at some length because we have in regard to it the master illusion which is the parent of many subordinate illusions and misrepresentations regarding the Adwaita. The Maya about Maya is much more wonderful than Maya itself. Another misconception about the Adwaita is that it is indifferent to morality. This is a cruel and false and foolish charge. When it declares that *chitta suddhi* (purity of mind) cannot come without Karma and that Jnana will not come without Chitta Suddhi, and that Moksha cannot be attained without Jnana, what a cruel and audacious misrepresentation it is to say that Adwaita is indifferent to morality. The Kathopanishad says :

नाविर तो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥

Who are the real relations of the Yogi or the Jnani ?
Let the Subhashita speak :

धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं गेहिनी

सत्यं सूनुर दयाय च भगिनी भ्राता मनःशैत्यम् ।

शय्या भूमितलं दिशोऽपि वसनं ज्ञानामृतं भोजनं
एते यस्य कुटुम्बिनो वद सखे कस्माद्भयं योगिनः ॥

The most perfect moral and ethical attitude is thus summed up in the Yoga Vasishtha :

आपद्यचलचित्तोऽस्मि जगन्मित्रं च संपदि ।
भावाभावविहीनोऽस्मि तेन जीवाम्यनामयं ॥

Well has Dr. Deussen said: "The Vedanta in its pure and unfalsified form is the strongest support of pure morality. Indians ! keep to it."

Equally unfounded is the charge that Adwaita leads to quietism. Is this quietism the indifferentism of the super-egoist ? Not at all. In moments of absorption in Brahma Jnana, the Jnani will be quiet because *ex hypothesi* he is at that time out of relation to the senses and is in a state of perfect spiritual bliss. Is he on that account to be regarded as a piece of stone ? Not at all. His very presence is a consecration and will uplift all about him by the magic of his realisation. Sri Sankaracharya says well :

ह्यस्माकं यद्ब्रह्मात्मवगतौ सत्यं ।
सर्वकर्तव्यताहानिः कृतकृत्यता च ॥

A man who has tasted Brahma Jnana cannot be in the net of illusion as he was before. Sri Sankara says :

तस्मान्नावगतब्रह्मात्मभावस्य यथा पूर्वं संसारित्वं ।
यस्य तु यथा पूर्वं संसारित्वं नासावगतब्रह्मात्मभाव इत्यनवयवम् ।

Whenever he is not in blissful spiritual communion,

he will be in relation of love and compassion and service to the world and will do unselfish and godly work for the welfare of all and for the guidance of the world of love and peace and co-operation and dispassion and renunciation. What does the Lord say in the Gita ?

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वथावर्तमानोऽपि सयोगी मयि वर्तते ॥
 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं सयोगी परमो मतः ॥

Equally baseless is the view that the Advaita either shows Personal God the cold shoulder of neglect or damns Him with faint praise. Sri Sankara says in clear and ringing terms:

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं
 सर्वोपाधिविवर्जितं । एवमेकमपि ब्रह्मापेक्षितोपेक्षितोपाधिसंबन्धं निरस्तोपा-
 धिसंबन्धं चोपास्यत्वेन He says again: ज्ञेयत्वेन वेदान्तेषूपदिश्यते ।
 मोक्षसाधनसामग्र्यां भक्तिरेव गरीयसी ।

A well-known Sanskrit stanza says:

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।

The Absolute in relation to the cosmos is the Personal God. But its relation to the cosmos is not a relation of external compulsion. Nirguna Brahman and

Saguna Brahman are but two aspects of the same eternal Being.

Thus these and other misconceptions about Adwaita widely prevalent though they be, have not an atom of truth in them. The Adwaita is in right and harmonious relation to the entirety of Indian ethics and metaphysics, and in it we see the highest synthesis of Karma, Yoga, Bhakti, and Jnana. What then are its *differentia*, its special and distinctive and distinguishing features? It unhesitatingly takes its stand on the Veda. It shows the centre to which all radii of doctrines converge. It is as all-inclusive as the sky, and allows all luminaries to shine in its spacious amplitude. It is simple and profound at the same time. Its doctrines of MAYA or AVIDYA or ADHYASA, its VIVARTAVADA, its declaration of the identity of JIVATMA and PARAMATMA and its proclamation of Mukti being a state of being and not an acquisition from without are among its greatest distinctions and glories and entitle it to the throne of sovereignty—the SARVAJNHA PEETHA—in the Durbar of Universal thought.

I shall conclude this discourse by a brief reference to the Adwaita ideal of Mukti. The chief glory of each faith is its conception of beatitude, just as its acid test is its attitude towards ethical and social life. The mind of man cannot conceive of a loftier and purer and holier and more blissful beatitude than the Adwaitic beatitude. The Adwaitic Mukti is not an acquisition but is a realisation of the true and inalienable nature of the soul. The function of scripture is श्रावक and not

कारक. When Avidya is removed, the true nature of the soul as Infinite and Eternal Bliss—Satchidananda—is realised. The Brahma Sutra says:

मुक्तः प्रति शानात्

Sri Sankara says in his Bhashya thereon:

स सर्वबन्धनिर्मुक्तः शुद्धेनैवात्मनाऽवतिष्ठते ।

“When a man is freed from disease and attains health it is wrong to say that health is the effect of the removal of the disease. His health is his natural state which is no longer clouded by disease.”

Thus in the Adwaitic ideal of Mukti, we have no conception of any change of place from the earth. There is no element of sensual pleasures or sublimed pleasures or super-pleasures. It does not admit of any gradation or any graduated scale of bliss. It declares the state of eternal being and bliss as the acme of liberation. A well-known stanza occurring in the Mundaka Upanishad as well as in other Upanishads says well :

मिथ्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

The Adwaitic Mukti is not Nirvana or extinction, but Brahma Nirvana, or the attainment of Akhanda Satchidananda.

Further, the Adwaitic doctrine is that Videhamukti (Liberation after death) is the attainment of Self-realisation through Jnana at the time of death and that Jeevanmukti (Immediate liberation) is the

attainment of Self-realisation through Jnana even here and in this body. Those who pursue the Karma Marga go by the Dakshina Marga or Dhoomadi Marga to Heaven (Swarga) and enjoy super-terrestrial joys there and return to the earth after their store of merit is spent. Those who pursue the Sagunopasana go through the Archiradi Marga and attain Krama Mukti in Brahmaloaka and reach the supreme liberation along with Brahma.

Let me now cull and gather and make a garland (वेदान्त वाक्य कुसुम ग्रथन) to use Sankara's words, of a few great Adwaitic passages in the Upanishads :

अणोरणीयान्महतो महीनात्मास्य जन्तोर्निहितो गुहायां ।
 तमक्रतुः पश्यति वीतशोको वातुः प्रसादान्महिमान्गत्मानः
 अशीरं शरीरेष्वनवस्थेष्ववस्थितं ।
 महान्तं विभुमात्मागं मत्वा धीरो न शोचति ॥
 अग्निर्यथैको भुवनं प्रविष्टो रूप रूप प्रतिरूपो बभूव ।
 एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥
 आमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चो शमःशिवोऽद्वैतएवमोकारः ।
 आत्मैव संविशत्यात्मनात्मानं य एव वेद य एवं वेद ॥

अनेन जीवेनात्मनानुप्रविश्य ।
 नाम रूपे व्याकरवाणि ॥

I shall quote in conclusion only passages—one from an enthusiastic foreign lover of Sankara's works and the other from the writings of my humble self :

'What shall we say then, of the Master Sankara ? Is he not the guardian of the sacred waters, who by his commentaries, has hemmed about against all impuri-

ties or Time's jealousy, first the mountain Tarus of the Upanishads, then the serene forest-lake of the Bhagavad Gita, and last the deep reservoir of the Sutras, adding from the generous riches of his wisdom, lovely fountains and lakelets of his own, the crest jewel, the Awakening and Discernment."

"Thou bliss of inner vision incarnate !
 When I thy holy Bhashyas read I seem
 To see in Kaladi by Always stream
 Thy birth as master of the cosmic fate.
 With Vidya as thy soul's self-chosen mate
 You followed Thought's bright super-solar gleam
 In your victorious march, your mind's bright beam
 Dispelled Avidya's night of ancient date.
 I seem to see in Mandana's great house
 Thy orange-robed form in glory shine
 Before the arbitress Saraswati,
 Thy four Mutts stand, like four fulfill'd vows
 To build to God thy thoughts' supernal shrine
 And lead mankind to wisdom's ecstasy."

The supreme merit of Sankara is his emphasis on the glory of the Absolute (Parabrahman) and his bold declaration of the identity of the soul and the Oversoul and of the universe being in its substratum Brahman Itself. No other philosopher has given such a sublime and exalted view of the nature and destiny of the soul. His view has the fullest support of the many Vedic texts. His doctrine of the unity of Brahman quite naturally led him to that of the phenomenal and illusory (Mithya) character of

the external material world. He stated that the world was superimposed on Brahman (Adhyasa). The existence of the world is only the existence of Brahman. He explains apparent plurality of things and souls as being due to the limiting adjuncts (Upadhis) which are due to Maya.

After Sankara's time, the great Adwaitic tradition which existed before his time but was consolidated and perfected by him began to flow in different but interconnected channels. Appayya Dikashita has collated all these views in his *Siddhanta Yoga Sangraha*. Sankara while upholding complete Adwaita, established also Shanmata or six systems glorifying the sun, Eeswari, Vishnu, Ganesa, Siva and Subramanya, as culminating in Adwaita. Thus his synthesising mind gave room for all congruent faiths without diluting his supreme doctrine but the latter could not find a place for the concepts of the Absolute and of Beatitude. I may mention here that Gaudapada who wrote the Mandukya Upanishad Karika wrote also Sri Vidya, Ratna Sutra and Subhagodara dealing with Shakti doctrine.

The main points of difference among the followers of Sankara turn on the questions whether Brahman causes the universe or whether Brahman diversified by Maya does so or whether Maya alone does so and what is the locus of Maya. Sureswara and Sarvajna (the author of *Samkshepa Sareeraka*) think that Brahman causes the universe. Padmapada thinks that Brahman and Maya cause it. Prakasananda thinks

Maya causes it. Mandara thinks that the individual souls who are the results of Maya create the world. Some Adwaitik thinkers think that Brahman is the Vivarta-Karana whereas Maya is the Parinama-Karana. In the Parinama-Karana theory the cause becomes the effect, losing its form as cause, e.g. milk becoming curd. In the Vivarta Karana theory, the cause becomes the effect, keeping its form as cause, though in a hidden manner (e.g. gold and gold bangle). Sure-swara and Sarvajna make Brahman the cause of the universe and say that Maya is the cause of the universe. Vachaspati thinks that Brahman is the material cause, being only the Vivarta Karana and not the Parinama Karana, and Maya being an accessory. Prakasananda thinks that Brahman is not the material cause and that Maya alone is the material cause.

From this divergence one other divergence takes its source and merges into existence. In Nanatva (plurality) which we see caused by Brahman or Eeswara (Brahman in contact with Maya) or Jiva (individual soul). Sarvajna thinks that the pure Brahman is the cause of the world. The Vivarna school thinks that Eeswara is the cause of the universe. Some thinkers say that the mind is due to the Jiva's Avidya. Some equate Avidya and Maya and others distinguish them. Some hold that Maya is Moola-Prakriti with Sattwa predominant in it while in Avidya Rajas or Tamas is predominant. Some affirm that Mula-Prakriti has both Avarana Shakti or Avidya (which obscures Brahman) and Vikshepa Shakti or

Maya which profits the world). Some say that Maya is both one and many. Some say that Maya is one and is the Upadhi or adjunct of Eeswara while Avidyas are many and are the Upadhis of the Jivas (souls). Some say that though Maya is one and is the same as Vidya, the liberation of one soul will not lead to the liberation of all souls. But Prakasananda affirms that there is only one Jiva, the diversity of souls being due to the diversity of minds. Thus we have both the Eka Jiva Vada and the Aneka Jiva Vada.

There are other divergences also. We have the Abhasa and the Pratibimba and the Avaccheda Vada theories. Some think that Brahman obscured by Avidya appears as Sakshi or Eeswara while Brahman absconded by Buddhi appears as Jiva. Some think that Eeswara is the reflection of Brahman in Maya while Jiva is the reflection of the Brahman in Avidya which is a fragment of Maya. Some think that the reflection of Brahman in the Rajas and Tamas aspects is Jiva. Some think that the reflection of Brahman in Avidya is Eeswara while the reflection in the Antahkarana (mind) is the Jiva. Some think that Eeswara is the Bimba while the Jivas are the reflection (Pratibimba). Vachaspati and Avaccheda Vada solves the problem in another way. Maya though not real, veils Brahman the result being Jiva; and Brahman is the Vishaya (object) of Avidya, the Asraya (locus) of Avidya being the Jiva. The author of Vivarna thinks that the locus of Avidya is Brahman.

In regard to Mukti also there is divergence of views. One view is that of Sarvamukti, i.e. the simul-

taneous liberation of all souls. Till then the liberated Jiva is absorbed in Eeswara and when all the Jivas are liberated and absorbed in Eeswara, Eeswara is absorbed in Brahman. Another way is that of Pratyeka-Mukti i.e. that each soul on liberation becomes identical with Brahman.

17. SRI RAMANUJA'S VISHISHTADWAITA PHILOSOPHY

Sri Ramanuja was born in 1017 A.D. and died in 1137 A.D. Thus he came long after Sri Sankara. When he was born Puranic and Agamic Hinduism had become firmly established, and India was in a state of political dissension and weakness. The spirit of man sought the companionship and protective grace of the Divine Spirit. In the Puranas, Agamas and Tantras we find description of the divine personality as Brahma, Vishnu and Siva, and of God's names and forms. His grace and love, His incarnations and acts of protection. They inculcated Bhakti (Devotion to God) and Prapatti (Self-surrender to God). It is not right to say that they were a departure from the Vedas. Agama implies that it is truth come from God. Tantra comes from *tan* to extend, and *tra* to protect, and implies that it is a doctrine extending or amplifying the Vedic doctrine and protecting humanity. The traditional Indian view is that they are of the nature of *Upabrahmana* i.e. explanatory and argumentative of the Vedic doctrine. The Upanishads contain the seeds of all the Puranic and Agamic ideas about Mantras (sacred sounds) and Tantras (sacred ceremonies) and Yantras (sacred symbols). Dr. Radhakrishnan thinks that "the Puranas admit the reality of the world and

refer to the conception of Maya only to condemn it." This is not correct. The Bhagawata as well as other Puranas contain pure Advaitic expositions as well. Of course in Padma Purana there is a stanza stating that Siva taught as a Brahmin the Mayavada which is crypto-Buddhism:—

मायावादमसच्छास्त्रं प्रच्छन्नं बौद्धमेव च ।
मयैव कथितं देवि कलौ ब्राह्मणरूपिणा ॥

But the authenticity of the verse is open to question. Further, if we are to found conclusions on condemnatory stanzas; a collection of such stanzas from all the Puranas will result in the wreckage of all systems of Indian Philosophy and religion. The chief thing to remember is that the Vaishnava Upanishads and Puranas and the Vaishnava Agamas (called Pancharatra, because the Lord gave them out to the sages during five nights) intensified faith and love towards God. This feature implies a separateness of God and the souls as well as a separateness between God and the universe which is His creation and handiwork. Moreover the beautiful and passionate Tamil devotional hymns and songs of the Vaishnava Alwars and the Saiva Nayanars or Adiyars operated powerfully in the same direction. The Sri Vaishnava Siddhanta of Sri Ramanuja and the Saiva Siddhanta of Sri Meykanda were powerfully influenced by these factors and forces. The Puranas powerfully influenced also Sri Madhva's system

Sri Ramanuja claims the support of an ancient tradition for his doctrine. He refers to Bodhayana,

Tanka, and Dramida as ancient Acharyas and claims to follow Bodhayana's Vritti. The essence of his doctrine is comprised in the stanza said to have been communicated to him by God at Conjeevaram.

श्रीमान्पर तत्त्वं अहं मतं मे भेदाः प्रपत्तिर्निरपायहेतुः ।

(I, the Lord of Lakshmi, am the Supreme Reality. My view is that the souls are distinct from God. Self-surrender is the unfailing means of salvation.) Sri Ramanuja's doctrine influenced many great later saints and seers such as Sri Madhva, Sri Vallabha, Sri Chaitanya, Sri Ramananda and others.

The Upanishads contain passages describing the souls and matter as the body of God and as ensouled and controlled by God.

(यः पृथिव्यां तिष्ठन् पृथिव्या अंतरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्य आत्मा शरीरं य आत्मानमन्तरो यमयति)

It is not possible to go into a discussion on the important Upanishadic declarations which were relied on by each of the Acharyas. Sri Ramanuja's concepts of *Niyama* and *Niyamaka* (controlled and controller), *Sesha* and *Seshi* (dependent and independent), *Prakara* and *Prakari* (mode or attribute and substance), etc., are all only philosophic statements of the above central idea. Other great scriptural passages enforcing this view are :

य एषोऽन्तरादित्ये द्विरस्ययः पुरुषः
(Chhandogya Upanishad).

भारूपः सत्यसंकल्पः आकाशात्मा सर्वकर्मा

सर्वगस्सर्वगन्धः सर्वरसः

(Chhandogya Upanishad)

तदा विद्वान् पुण्यपापे विधूय निरंजनः परमं साम्यं मुपैति ।

(Mundaka Upanishad).

एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः ।

(Subalopanishad)

नित्यो नित्यानां चेतनश्चेतनानां एको बहुनां यो विदधाति कामान् ।

(Katha Upanishad)

यस्य तमश्शरीरं

(Brihadaranyaka Upanishad)

अन्तः प्रविष्टः शास्ता ज्ञानानां सर्वात्मा

(Yajus Aranyaka)

कारणं तु ध्येयः

(Atharvasikhopanishad)

द्वा सुपर्ण सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

(Mundaka Upanishad)

वेदाह एतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

(Purushasukta)

This list can be continued but I must stop. In the same way we have exquisite passages in the Tamil Prabandham or Tiruvaimoshi enforcing the above ideas. These forces gave the impetus to the re-formulation and re-affirmation of the Vishishtadwaita system which had a tradition descending from the Veda through the Bhagawata doctrine or *Sampradaya* and the Puranic and Agamic truths and the Tamil

Prabandham which was and is regarded in South India as the Tamil Veda, just as the robust re-integration of Hindu culture and political life in an earlier age led to the re-formulation and re-affirmation of the Adwaita system which had a tradition descending from the Veda through the Smritis.

Sri Ramanuja accepts perception, inference and scripture as the *Pramanas* or sources of valid knowledge and gives the supreme place to scripture. But from the application of reason and scripture to life, he arrives at his concept of *Sackaryavada* or the reality of things. I have already shown that this is an old doctrine. In fact most of the elements of the *Vishistadwaita* doctrine are found scattered in the earlier systems. Sri Ramanuja thus rejected altogether subjectivism and nihilism. By affirming God and the souls, he rejected materialism and gave a highly spiritual philosophy to the world. He rejected the theory that *Anu* or *Pradhana* (*Prakriti*) was the cause of creation. Thus while accepting the clear-cut dualism of matter and spirit from the *Nyaya* and the *Vaisheshika*, the *Sankhya* and the *Yoga* systems and the supremacy of the Veda from the *Purva Mimamsa* system, he took over from the Adwaita system that God is the material cause (*Upadana Karana*) and the efficient cause (*Nimitta Karana*) of the universe. By this affirmation of God as the immanent and transcendent principle ensouling the cosmos or totality of souls and matter, he lifted the *Brahma Mimamsa* to a lofty height. While accepting the *Sankhya* categories he saved Indian philosophy from the error of attribut-

ing the world process to a non-intelligent principle. He lifted the concept of Eeswara far above the Yoga conception of a world-teacher by describing God as the creator and preserver and destroyer of the universe, as the upholder of Dharma, as the compassionate friend and guide and saviour of all, as omniscience and omnipotence and omnipresence, as infinity, beauty, love and bliss. (ब्रह्मगुण्यपरिपूर्णः) ।

Thus God Vishnu is the supreme reality. Chit (individual souls) and Achit (Matter) are His body of which He is the oversoul. God has *viseshas* (auspicious attributes and qualities) and is not Nirguna nor Nirvisesha. Souls and matter are His *Prakaras* (modes) and *Seshas* (dependent existence) and *Niyamyas* (controlled principles) while He is the Prakari (supported), Seshi (independent being) and Niyamaka (controller). In the Pralaya (involution) matter is in the *Sukshma* (subtle) state and the souls have no such embodiment as they have after creation but have Karma and Vasanas due to previous births. At the creation matter begins to undergo change and attain manifestation (*Parinama*). God who ensouls *Sukshma* aspect ensouls the *Sthula* (gross) aspect including the evolving cosmos and the embodied souls. Such creation is due to the will (Sankalpa) of God and is His *Leela* (sport) and is due to His *Kriya* (grace) as He launches quiescent matter and helpless souls to attain His supreme bliss. As God is said in this system to be the material cause as well as the efficient cause and as according to it a personal God ensouls the subtle state and the evolved state, the system is called VISISHTADWAITA. It affirms that souls

and matter and God are separate by nature (Swarupa-bheda) but have an inseparable existence (Aprithaksiddha) and are one because they are only modes (Prakaras) of His Eternal Being (Prakari).

An important Vaishnava tenet is that God has five forms viz., PARA (the Supreme Narayana), VYUHA (Vasudeva, Sankarshana, Pradyumna and Aniruddha), VIBHAVA (incarnations like Rama and Krishna), ANTARYAMIN (the immanent being shining in the hearts of all), and ARCHA (the images). Equally important is the place accorded to SRI or LAKSHMI the Consort of Vishnu, in the system. She is the Divine Mother and the Intercessor, and Her nature is love and compassion and mercy. She stimulates the devotion-element in the soul and the grace-nature of God and confers on the soul the highest auspiciousness fitting it for the bliss of Moksha or liberation in Vaikuntha (the Supreme Paradise).

The JIVAS are of three classes, viz., *Nitya suris* or the eternally free souls like Garuda and Ananta who are always enjoying the glory of God, and liberated souls, and the bound souls waiting to be freed by their effort resulting in God's grace. Sri Ramanuja gives the fullest scope to the ethical and sacramental life, because a pure soul alone can attain the joy of devotion which leads to liberation (Moksha). In his system the highest Jnana and the highest Bhakti are hardly distinguishable (भक्तिरूप ज्ञान). He says that *Kaivalya* (the realisation by the soul of its nature as beyond the Gunas) is not the supreme goal and that Moksha or liberation consists

in the realisation of God in Love. The souls are atomic in size and have Dharma-bhuta-Jnana (wisdom attribute which enables them to realise the entirety of things and know and love and enjoy God, who pervades everything. In the Supreme Paradise (Vaikuntha) which is beyond *Prakriti* (Aprakrita or Suddhasattva), the freed souls have *Salokya* (co-existence) and *Sameepya* (proximity), *Sarupya* (similarity of form), and *Sayujya* (identity in bliss) but God alone has the special glory of being the Lord of Lakshmi and the creator and ruler and pervader of the universe.

Thus, in brief Sri Ramanuja postulates the reality of experience at all its levels including even the dream experience. He is the expounder of *Satkhyati* (affirmation of the reality of things). He says that Chit (Jivas or souls) and Achit (matter) are *Prakaras* or modes of God. A mode is an attribute inhering in and inseparable from the substance. The souls and matter form the body of God. This means that they are controlled by Him (Niyamya-niyamakabhava) and are dependent on Him (Sesha-seshi-bhava) and are His servants (Dasa-Swami-bhava) and are in a state of inseparable oneness (Aprithaksiddhatvam) with Him. The soul is stated by him to be Anu (Infinitesimal in its nature) and to have a Dharma-bhuta-Jnana (Wisdom-attribute) which is veiled in embodied life but is free and perfect and infinite in Moksha (liberation). While being ANU the soul is in its nature Satchidananda. That is why it strives and yearns for freedom from Samsara. God is Infinite Beauty and love and Goodness and Truth, and yearns

to lift the souls from the sea of Samsara and does so by means of the Vedas and by self-incarnations. The passage of the cosmos from its subtle state (which was the Lord's body before creation) into its manifest state (which is His body between creation and dissolution) is due to His will and grace and is described by the term *PARINAMA VADA*. The soul wanders in the universe as the result of Karma but can attain liberation and exist in eternal joy for ever in the eternal noumenal (*Suddhasattwa*) plane realising God through *Bhakti* and *Prapatti* (love and self-surrender unto God).

A slight variation from the above doctrine of Sri Ramanuja is found in the *Tengalai Vaishnava* system of South India, but the variation in reality is slight and negligible, though sectarian passion and animosity have magnified it and have resulted in pitiful and unseemly squabbles among the followers of the religion of Love. There is a reference in the works of this sect whose leaders were *Pillai Lokacharya* and *Manavalamahamuni* to eighteen points of variation (*Ashtadasa bhedas*). *Lakshmi* is relegated by them to the realm of *Jivas*. *Acharya Prapatti* (Self-surrender to the Guru) is made the self-sufficing means of salvation. It was also taught that even the sins of men are agreeable in the eyes of God and magnify His voluntary and condescending and ceaseless grace. This merely means that God puts forth the infinite power of His love and redeems souls from sin and confers on them the highest bliss.

18. SRI MADHWA'S PHILOSOPHY

Sri Sankara's Adwaita was taught when later Buddhist philosophy denounced Karma and became anti-theistic and taught solipsism and nihilism. Sri Ramanuja's Visishtadwaita was taught when Adwaita in its turn tended to lessen devotion and become logomachy and stressed the unreality of the world, Sri Madhwa's Dwaita was taught when Vishistadwaita tended to overstress mere religious emotion and strong Prapatti (self-surrender) as the Sadhana par excellence and even there stress mere Acharya-prapatti as the be-all and end-all of life and even went to the length of regarding God Siva as a mere Jiva. Sri Madhwacharya belonged to the twelfth century A.D. He wrote commentaries on the Prasthanas Traya (Upanishads, Gita and Brahma Sutras) and many other works. His Tattwa Sankhyana and Tattwa Viveka are brief and clear expositions of his works.

The central doctrine of Dwaita is that Lord Vishnu is supreme and is different from and superior to all the souls (Jivas). He is Parabrahman and Purushottama. Next to Vishnu is His consort Goddess Lakshmi but even she is a dependent Tattwa (reality). Next to her is God Vayu. Without his help and grace and intervention, Moksha (liberation) cannot be attained.

Dwaita affirms that the world is real. It propounds the doctrines of Pancha Bheda (five differences) viz., the

difference between Eeswara and Jiva; (2) the difference between Jiva and Jiva; (3) the difference between Jiva and Jada; (4) the difference between Jada and Jiva and (5) the difference between Jada and Eeswara. The Dwaita dialectician Vasyathirtha has written a work called Bhedojjivana (the vivifier of the doctrine of difference). Just as Advaita affirms Abheda (non-difference or identity). The Gita verse :

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

(Chap. XVIII-20)

should be borne in mind in this connection. Differences are obvious to the senses. It is the mind that sees and declares the principle of identity. Intuition in Nirvikalpa Samadhi realises and proclaims the principle of identity. The Advaita doctrine of degrees of reality is denied by Dwaita.

A peculiar doctrine of Dwaita is that the souls or Jivas are of three types: (1) Mukti Yogya as (eligible for salvation); (2) Nitya-samsaris (eternally bound to Samsara or transmigration); and (3) Tamoyogyas (fit for eternal hell). The belief is that the nature of the soul is inherent and innate and unchangeable. No other Hindu system of doctrine has this classification of souls, though we find it in some other religions. The Gita declaratio however, are :

मम वर्त्मानुवर्तन्ते भनृष्याः पार्थ सर्वशः (VI|23)

न मे भक्तः प्रणश्यति । (IV|31)

तेऽपि यान्ति परां गतिम् ॥ (IV|32)

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियाऽसि मे ॥ (18/65)

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (18/66)

Another peculiar Dwaita doctrine is gradations in beatitude (तारतम्यं). The Adwaita affirms oneness (Aikya) and the Vishishtadwaita affirms equality (Samya). There are innumerable Upanishadic and Gita texts stating that the bliss of liberation and God-realisation is one and the same for all.

Nimbarka was the propounder of the Dwaitadwaita system of Vaishnava philosophy. He lived in the 11th century A.D. after Ramanuja. He admits three categories (Tritattwa) viz., Brahman, Chit (sentient) and Achit (non-sentient). Brahman is Hari and Krishna. He is the material cause (Upadana Karana) and the efficient cause (Nimitta) Karana) of the universe. According to Nimbarka the Universe is a *parinama* (a real transformation) of God, but God is immanent in it and transcends it. Creation is due to the Lord's Leela (Sport). He has no motive in creating the world. He enables the souls to work out their Karma by embodiment in the universe and by finally attaining Moksha. Nimbarka says that God is not without attributes but has got infinite auspicious attributes. He propounds the doctrine of the plurality and the atomicity of souls. Even the freed souls retain their separateness and are not merged in God. Liberation is only after death. Nimbarka insists on saying that God and soul are separate and yet one. The clay and the jar are one and yet not one. The soul and matter are ~~modifications~~ and effects of Brahman and

are hence one and yet not one with Brahman. Bheda (difference) is in attributes and activities. Abheda (oneness) is in the essence of both and the essential unity of cause and effect. Soul and Brahman do not become one like a drop of water falling in the ocean. Nimbarka's doctrine is called the Swabhavika Bheda Abheda Vada and the Shakti Vada. He stresses the devotion in which sweet affectionate love is dominant (Madhurya Pradhana Bhakti) rather than devotion in which the sense of God's glory and transcendence are dominant (Aishvarya Pradhana Bhakti), devotion being based on ethical life.

Vallabha, the propounder of the Shuddhadwaita system of Vaishnavism lived from 1473 to 1521 A.D. Like Nimbarka he was a Tatlinga Brahmin. He accepted the Prasthan Chatushtaya (viz., the Upanishads, Brahma Sutras, Gita and Bhagawata). Hence in his system the Bhagawata enjoys the highest place and is regarded as a commentary on the Gita which in its turn is the essence of the Upanishads. According to Vallabha the supreme Godhead is Brahman i.e. Krishna. Krishna is Satchidananda and Rasa and has got Akara or form. Krishna's Maya Shakti causes the creation of the universe. The souls are emanations from Him. Thus the universe and the souls are in essence one with God and hence his system is called Shuddadwaita as contrasted with what he called the Maya Vada of Sankara. Brahman is pure and unaffected by Maya. Both the cause (Brahman) and the effect (the universe) are pure

(Shuddha) and are non-different (Adwaita) from each other. According to Vallabha, Brahman has three forms: (1) Parabrahma or Purushottama; (2) Antaryami; (3) Akshara. The bliss of Purushottama is infinite but the bliss of Akshara is finite and the souls emanate from such Akshara or Avyakta. The souls are of three classes, viz., (1) Pravaha i.e. aimless wanderers; (2) Maryada i.e. who know God and attain Akshara; (3) Pushti i.e. who love God and get His grace and attain Moksha, i.e. attainment of Purushottama. Vallabha's system is known as Pushti Marga; the path of the Gopis was such a way (Marga). The Rasa Lila of Krishna shows that way is best. The Supreme example of love of God is Radha. All can attain such love and grace irrespective of caste. Vallabha condemns Sankara's Maya doctrine. Bhaskara's doctrine of Upadhi, Ramanuja's doctrine of Tripadarthas, (3 categories), Nimbarka's Bhedabheda doctrine, Madhwa's Dualism and Shaktism for its doctrine of Shakti as the efficient cause of the Universe. Vallabha claims to have reconciled Adwaita and Bhakti perfectly.

Chaitanya's system of philosophy is that of Achintya Abhedabheda which is somewhat akin to Nimbarka's system. His system accepts the reality of the world like the other Vaishnava systems and like Saiva and Shakta systems. Lord Krishna is Parabrahman and has got infinite auspicious attributes. His Shakti is Radha who takes the place of Lakshmi in the systems of Ramanuja and Madhwa. In Chaitanya's system the Lord's Madhurya (Beauty and sweetness) is stressed

whereas in the systems of Ramanuja and Madhwa the Lord's Aiswarya (glory and transcendence) is stressed. Brahman and Paramatman are but aspects of Hari. Of Hari's six supreme attributes (Sri, Aiswarya, Kriya, Yashas, Jnana and Vairagya, i.e. replete beauty, glory, power, knowledge, and detachment). Sri is the main attribute. Brahman is only an aspect of Hari. Vishnu is an aspect of Hari. The Achintya doctrine means that Krishna has a Shuddhasattwa form and can be everywhere in that form though a form made up of Sattwa and Rajas and Tamas can be only in one place at a time. The Achintya Bheda and Abheda concept implies that the Lord's Swarupa and attributes are one and yet not one in an unthinkable manner. The Lord's Swarupashakti consists of His Chit-Shakti and His Jivashakti by which He becomes the souls; and His Mayashakti by which He becomes the universe. Krishna and Radha are one and yet two. By Bhakti which becomes incandescent as Mahabhava, the soul can realise its true nature as a spark from the effulgence of God. In the Nitya Muktas (eternally free souls) in Paradise there is no obscuration of such Mahabhava at all. The world is real and the soul undergoes probation in it to attain a knowledge of its true nature. But the world is not a Parinama or transformation of Brahman but as a manifestation of God's *Achintya Shakti*.

19. BRAHMA MIMAMSA ; ADWAITA, VISHISHTADWAITA AND DWAITA

A fierce warfare of philosophic polemics has been waged for centuries among these schools—Adwaita, Vishishtadwaita and Dwaita. Sri Ramanuja in his Sri Bhashya and Desika in his works have bitterly attacked Sri Sankara. Sri Madhwa also attacked him. In fact a discreditable attempt was made by the Dwaitins in Manimanjari to say that Sri Sankara was an incarnation of the Asura Maniman. The Dwaitic work Nyayamritam criticised the Adwaitic work Chitsukheeyam. Madhusoodana criticised Nyayamrita in his Adwaita Siddhi. His work was criticised by Ramatirtha in Tarangini. Brahmananda's work Brahmanandeeyam is a reply defending Adwaita Siddhi against arangini. Even today, new works like those of Krishna Sastri and Kapistalam Desikacharya have been and are being written.

So far as the sources—the Upanishads and the Gita are concerned, there are clear passages confirming these clear-cut views.

Are we then to regard the Upanishads as speaking with a double or triple or a manifold voice? Dr. Radhakrishnan would tell us: "The Upanishads speak with the double voice of philosophy and religion." If philosophy and religion cannot speak with a single

voice, the less we have of them the better, for us ? But do they speak with a divided voice ?

Sri Sankara unified the utterances by his doctrines of Brahman and Atman and Maya Vivarta Vada. His doctrine of noumenal reality and phenomenal reality gives us the means of unifying the Abheda Srutis, the Bheda Srutis, (scriptural passages declaring unity, those declaring differentiation, and those harmonising them). Sri Sankara does not regard or reject the world as an illusion or mere non-existence (Sunya or Tuccha). Sri Ramanuja finds the unity in his doctrine of God ensouling matter and spirit which are His modes or Prakaras. Sri Madhva finds the unity in his theory of God ruling the entire cosmos of spirit and matter by His unifying will, though matter and spirit are entirely distinct from Him. Thus each has given a grand unification. It is not possible to commingle and unify the three unifications as regards the ultimate categories. Sri Sankara affirms that there is only one noumenal reality, that Brahman is Nirguna, that the variety of soul and matter belongs to the plane of phenomenal reality, and that Brahman and Atman are one (not that the soul is *merged* in Brahman at liberation); Sri Ramanuja affirms that Brahman is Saguna, that He ensouls Chit and Achit which are His modes, that the soul is Anu (Atomic), and that liberation is in the realisation of God as *Seshi* and *Prakari*. Sri Madhva affirms that Brahman is Saguna, that His glory is unapproachable by souls, that He creates and rules the cosmos by His will, and that everything is dependent on Him. The soul cannot be at the same

time atomic and infinite, and one with God and separate from God. Hence as regards the ultimate truths the three systems will each go its separate way. The Vishishtadwaita and Dwaita systems cannot absolutely shed anthropomorphism, however much we may refine them. The ordinary mind will stand aghast at the noumenal identity affirmed by the Adwaita—an identity which banishes, nay denies, the reality of all variety. As the Panchadasi says : "Just as in the case of a man plunged into the sea his senses are in a state of tremor, so the mind, on learning that God is one infinite noumenal bliss, is in a state of tremor."

The only proof is in experiences and realisation. Mere logic is swallowed up in direct and intimate and immediate realisation.

The three systems emphasise in short Identity, Immanence, and Inferiority. The supernatural order of reality affirmed by the other schools is no more a sense-dictum than the Paramarthika or Absolute Reality of unity affirmed by Adwaita. The vanishing of all variety in a unitary bliss is affirmed by the Veda and confirmed by experience. Probably the only way in which they can be harmonised is that shown in the following verse of Sri Sankara, for otherwise the sin of the fights about the supremacy of Siva or Vishnu, and the relation of the soul to the oversoul, and the reality of the world will commence again and again and for ever and for ever.

देहबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।

आत्मबुद्ध्या त्वमेवाहं इति वेदान्तद्विडिमः ॥

(From the point of view of the body I am Thy slave, from the point of view of Jiva, I am part of Thee, from the point of view of Atman (Supreme Reality), I am Thou. Such is the declaration of Vedanta).

Sri Sankara's Adwaita is the first carefully and elaborately formulated and constructed system of thought from which the Vishishtadwaita, Dwaita, Shuddhadwaita, Siva-dwaita Saktadwaita, etc., are realistic defections of different degrees. Dr. Deussen says in his *Elements of Metaphysics*: "The Vedanta is, now as in the ancient time, living in the mind and heart of every thoughtful Hindoo. It is true that even here, in the sanctuary of Vedantic metaphysics, the realistic tendencies, natural to man, have penetrated, producing the misinterpreting variations of Sankara's Adwaita known under the names Vishishtadwaita, Dwaita, Shuddhadwaita, or Ramanuja, Madhwa, Vallabha, but India till now has not been seduced by their voices." I do not presume to discuss and decide here the respective claims of Adwaita and Vishishtadwaita and Dwaita on our minds. But we must remember that modern science has almost argued away the seeming solidity of things, and that the highest western philosophic thought has been in the direction of the Absolute beyond all the variety of phenomenal existence. It is only through the Adwaita system that Indian thought takes rank with the highest universal thought affirming the unity of the ultimate Reality. The Adwaita does not deny the relative reality of God and soul and the universe, and allows the fullest scope for morality and devotion. Dr. Deussen says: "And so the

Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it.” The Adwaita appeals finally to Veda and to Anubhava (super-experience), and each man must seek and attain the highest Reality by the highest Sadhana (means). Anubhava cannot be unsubstantialised away as an abstraction, for it has been described in rapturous terms as infinite and eternal bliss.

20. BRAHMA MIMAMSA : SAIVISM AND OTHER SYSTEMS

Saivism

Though the Dwaita, Vishishtadwaita and Adwaita are the chief schools of Vedantic doctrine, there are other important systems as well. Just as the Vaishnava Puranas and Agamas and the Prabhandham formed the sources of Vaishnavism, even so the Saiva Upanishads and Puranas and the twenty-eight Saiva Agamas and the Thevaram and Tiruvachakam formed the sources of Saivism in South India. I shall later on refer separately to the Saiva Siddhanta, which is a choice product of the South Indian philosophic intellect. I may point out here that Saivism has as old and as Vedic a source as Vaishnavism and it is idle to pretend that the one has a higher or more ancient sanction than the other.

The following Vedic passages describe the supreme glory and majesty of God Siva:

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं हि देवमात्मबुद्धिप्रकाशं मुमुक्षुर्ह वै शरणमहं प्रपद्ये ॥

Svetasvatara Upanishad.

तमीश्वराणां परमं महेश्वरं तं दैवतानां परमं च दैवतं ।
पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीड्यं ॥

(do)

परास्यशक्तिर्विधिष्वैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।

(do)

अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥

(do)

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं ॥

(do)

यदाऽतमस्तन्न दिवा न रात्रिः द सन्न चासञ्जिव एव केवलः
एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्व-
भूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

If Vaishnavas, the followers of Sri Ramanuja and Sri Madhwa, try to make out that even the names of Siva mean only Vishnu, Appaya Dikshita and others try to prove the converse and establish that Siva is the Supreme God. This is the special and appropriate realm of theology; and philosophy must scornfully pass by such squabbles of theology. In Nilakantha's Bhashya on the Vedanta Sstras, on which Appayya Dikshita has written a famous gloss called SIVARKAMANIDIPIKA, he adopts the tenets of Sri Ramanuja's system but says that Siva with the Goddess Amba is the Supreme God.

On the other hand the Saiva system is known as the Pratyabhijna system of Kashmir and which also is based on the Saiva Agamas, is more Adwaitic in its outlook. The greatest writer of this School is Abhinavagupta though the earliest expounder of the doctrine was Yasugupta who belonged to the 8th century A.D. The system teaches that God Siva is the only changeless reality in the universe. His

Shakti has various aspects, viz., Chit (intelligence), Ananda (bliss), Iccha (will), Jnana (knowledge), and Kriya (creative power). The school recognises thirty-six Tattwas or categories. The Lord who is described also as Spanda or Chaitanya (Infinite consciousness) creates the universe by the power of His Sankalpa (thought). By His Shakti He appears as souls and as the universe. The school affirms that the souls are identical with Siva. Liberation is attained by Pratyabhijna, i.e. recognition of the Supreme Reality. Such recognition is necessary just as in the case of a love-sick woman the mere presence of her lover is not enough but it is necessary that she should recognise him.

Other Systems

Bhaskara who belonged to the 9th century A.D. propounded the Bhedabheda Vada and wrote a commentary on the Brahma Sutras. He does not accept the Advaita doctrine of Sri Sankara nor does he follow the Vishishtadvaita doctrine existing already but systematised later on by Sri Ramanuja. He says that Jiva and Eeswara are in a state of real identity (Swabhavika Abheda) and have only an adventitious (Aupadhika) difference. Jiva (Soul) is an AMSA (Part) of Brahman conditioned by Avidya and Karma. He is like a ray from the Sun of Eeswara, a spark from the central fire. He is ANU (Atomic) but his atomism is due to his Karma and is not his natural or essential nature. The Jiva is thus a self-limited aspect of Eeswara. The universe also is an

expression of the self-limitation of Eeswara. Bhaskara upholds the Satkarya Vada. He denies that God is Nirguna. He denies also that the Jiva is distinct from God. Owing to Upadhi or the principle or induration, He by His Parinama Shakti becomes the souls and the Universe. Just as the waves constitute the ocean, the finite expresses the infinite but is not the totality of the infinite. Thus the Upadhi is the finitising of the infinite. Like the Akasa in a jar (Ghatakasa) the Jiva is an Upadhi of Brahman. When the Upadhi goes, there is full identity between Brahman and Jiva. Bhaskara is an upholder of Jnanakarma Samucchaya and says that it is by a co-ordination and combination of Jnana and Karma that Moksha is attained. By it Avidya, Kama and Karma are transformed into Vidya and Atmakama. He denies Jeevanmukti and asserts Kramamukti. He does not accept the ideal of the separate personality of the liberated Jiva or the doctrine of Kainkarya to God but says that when the Upadhi vanishes the soul becomes one (Ekabhava) with Brahman which is not Nirguna but is Satyam, Jnanam and Anantam (Infinite, Being and Consciousness).

I may mention here that Yadavaprakasa who was Sri Ramanuja's Guru and who lived in the 11th century A.D., held in a large measure, views similar to Bhaskara's views. He holds that Brahman is really changed (Parimana) into Chit (Soul) Achit (matter) and Eeswara (God). Thus Brahman and the universe are non-different and yet different. Samsara is due to the wrong knowledge to the effect that Chit and

Achit and Eeswara are ultimately distinct. By a union of Karma and Jnana we can attain liberation by the right knowledge of their real unity in and as Brahman. Ramanuja criticised this view that there was a difference between Brahman and Eeswara.

Nimbarka wrote a commentary on the Brahma Sutras called VEDANTA PARIJATA SAURABHA. He belonged to the 11th century A.D. His doctrine is DWAITADWAITA. Kesava wrote a commentary on the Brahma Sutras. He is a follower of Nimbarka. According to Nimbarka, the Jivas are atomic but have knowledge and bliss, and God is the controller (Niyanta) and is the abode of all auspicious qualities. He is also the material and efficient cause of the universe. The world is a Parinama (evolution) of God and is created by the will of God.

Vallabhacharya who belonged to the 14th century A.D. wrote a commentary on the Brahma Sutras and called his doctrine SUDDHADWAITA (pure non-dualism), because he did not admit Maya. He holds that the souls and the universe are really one with Brahman and that Brahman creates the world by His will and not through Maya. God is not Nirguna but has auspicious qualities. He is Krishna and has infinite Jnana (wisdom) and Kriya (creative power). He assumes various forms to please His devotees. He is Satchidananda but in souls the Ananda element is suppressed while in matter the Chit and the Ananda elements are both suppressed. The Jiva is atomic but is one with Brahman and is a part of Brahman. When it attains

liberation it becomes one with God. As the universe is only Brahman with the Chit and Ananda aspects obscured, it cannot be regarded as an illusion. God is the material cause and the efficient cause of the universe. Vallabha bases his view on the Brihadaranyaka Upanishad text that Brahman willed to become the many, i.e. souls and universe. Maya is only God's power by which He evolved the manifoldness of the universe. The world is real but it should be realised as an aspect of Brahman. If it is unreal it cannot be one with the reality of Brahman. By Bhakti we attain God. The body is the temple of God and should not be mortified. When freedom is attained, the identity of soul and God is realised and there is an infinity and immortality of bliss.

It is noteworthy that in North Indian Vaishnavism Krishna is the most beloved Lord. In Nimbarka's doctrine Radha is the spouse and consort of God. The Radhaakrishna cult grew in power in North India through the songs of Jayadeva, Vidyapati, Umapati and Chandidas and attained its consummation in the system of Chaitanya who lived in the fifteenth century. Baladeva who belonged to the school of Chaitanya wrote a Bhashya called Garuda Bhashya on the Brahma Sutras. According to this school, Lord Krishna is the Supreme Reality. He is Satchidananda and is Infinite Love and Grace. He is Nirguna i.e., free from the qualities of Prakriti, and is also Shaguna i.e., full of auspicious qualities. He has three powers viz., Chit, Maya and Jiva. By His Chit Shakti He manifests the bliss-giving force (HLADINI SHAKTI) of which the manifes-

tation is Radha (Paramananda Swarupini). By His Maya Shakti He creates the universe and by His Jiva Shakti He creates the souls. He is Brahman when viewed in Himself and Bhagavan when viewed in relation to the world. He and the souls are indescribably one and yet different (Achintyabhedabheda). The world is real, God is the ruler of all souls, and these souls are atomic in size. By Bhakti the soul will attain Krishna-*Prema* or *Ruchi* or *Preeti* and by this means it attains liberation in love and bliss.

21. THE SAIVA SIDDHANTA SYSTEM

The Saiva Siddhanta is one of the choicest products of the South Indian intellect, and deserves to be placed alongside the great systems of thought given to the world by Sri Sankara, Sri Ramanuja and Sri Madhwa. The great works which form the inspiration of the Saiva Siddhanta system are not only the Sanskrit Agamas but also the sweet and sublime Thevarama songs of Saint Sambandar, Appar and Sundarar, and the wonderfully mellifluous and passionate poems of Saint Manikavachagar in his Tiruvachakam. These poems are as remarkable as the Tiruvaymozhi songs and hymns and poems of the Alvars.

This is an age of pedigrees. Though I have no faith in the hunt for pedigrees, it is yet noteworthy that the cult of Siva is as old as the Satarudreeyam and the Svetasvatara Upanishad. Nay, the Yajurveda says :

“Ekaeva Rudro na Dviteeyaya tasthut”.

Siva is the supreme deity; he has no fear. In the Upanishads we read about Umasahayam Parameswaram Prabhum Thrilochanam Neelakantham Prasaantam. (Companion by Uma, the Great God, the Lord of all, the three-eyed, the dark-throated Neelakantham, and perfectly tranquil). I have no patience with those

theorists who fancy a God Rudra who is different from God Siva. Every God has his gentle (Saumya) aspect and His terrible (Ghora) aspect. Vishnu the protector has as many destructions to His credit as Siva the destroyer. The stern aspect of God Siva is called God Rudra. Some people who wish to show off their prodigious learning say that Rudra is an Aryan and Vedic deity while Siva is a non-Aryan and Dravidian deity, and that the two concepts mingled and coalesced later on. We do not know at whose invitation they were present at such commingling coalescence. Nor can I follow the theories of those who discern in the Agamas a later rival to the Vedas. The great minds of India past found no divergence or discrepancy as between the Vedas and the Agamas. The great Saint Sekkilar says:

“May the Vedic faith flourish and may the Siva cult shine.”

Saint Thayumanavar says:

“The Vedas and the Agamas are both of them true, both being the word of the Lord. Know that the first is a general exposition and the latter is a detailed exposition. Both are the words of God. Where difference is perceived between them on examination, the great will perceive that there is no such difference at all.”

Earlier than them the great Neelakantha Sivacharya called also Sreekanta who wrote a Bhashya on the Vedanta Sutras from the Shaiva point of view wrote:

“Vayantu Vedasivagamayorbhedam Na pasyamah Vedopi Sivagamah” (I do not perceive any difference

between the Veda and the Sivagama. The Veda itself is the Sivagama). A well-known Tamil stanza says:

“The Veda is the cow, the Agama is its milk, and the Tamil songs (Thevaram and Thiruvachagam) of the four saints is the ghee within it.”

The very quintessence is absurdity, is reached when we find asserted that the name Siva is a Tamil word meaning red (Sivappu) and that the word is not found at all in the Vedas. The word is found in innumerable places in the Vedas (*Sabrahma sasivah sendrah soksharah paramah Swarat*). Nay, the holy Panchakshara (Namahsivaya) is the very heart point of *Rudram*. Further in the Lalita Sahasranama, Eeswari is described as the Goddess the dust on whose feet is worn on the head of srithi and as being the pearl inside the mother-of-pearl of the Agamas.

In a beautiful verse Sri Sankaracharya describes the Goddess as being the parrot in the cage of the Omkara and the Kokila (cuckoo) singing in the garden of the Upanishads and as the peacock dancing in the forests of the Agamas. Thus to fancy a divergence of doctrine between Vedas and Agamas and any non-identity among the Vedic or Agamic or North Indian and South Indian or Aryan and Dravidian deities may be plausible and applauded scholarship, but does not contain an iota of truth at all.

There are 102 verses in Raurava Agama which form the fountain of the Saiva Siddhanta Philosophy.

It is not my purpose here to expound in detail these verses which form the basis on which the grand fabric of the Saiva Siddhanta philosophy has been raised. I would however give a running exposition of the stanzas to show the evolution of thought therein. The first verse shows that the manifold world with all its variations of name and form and sex has emanated from Siva. His Shakti creates the world out of Maya. The creation is by His Will. It consists of Tanu (body), Karana (senses), Bhuvana (worlds), and Bhoga (pleasures and pains). The Saiva Siddhanta teaches the Matter (Naya) is the material cause (Upadana Karana) and that His Chit Shakti is the instrumental cause (Sahakari Karana, or Thunai Karanam). It has been well said that the seed is the Maya, the Sprout is the Karana, the tree is the world, the Earth is God and its moisture and heat are the Shakti of God. The dissolution of the Universe is to give souls rest after Karma. The creation of the Universe is to enable souls to taste the fruits of Karmas and to lead them to get rid of their subtle impurity or ignorance. God Siva is not affected in any way by the unceasing changes and transformations of the Universe. In the same Siva's presence one lotus is in bud, another is in bloom, another is fading, and yet another is dead. The sum of the three Malas (Naya, Anava, and Karma), is expressed by one word PASA. This Pasa causes Bandha (bondage) to the Jiva or the Atma who is called Pasa. Anava Pasa binds the soul by uniting his Omniscience and called *Pratibandha*, Karma Pasa binds the soul in the bounds of desire and action and enjoyment and is called

Anubandha. Maya Pasa limits the Omnipresence (Vyapahatva) of the soul and confines it to the body and is called *Sambandha*. The entire aim of the soul's existence is to get rid of Pasa and attain God.

The second verse tells us how God is one with the souls and yet different from them and gives them embodiments in accordance with their Karma. According to Saiva Siddhanta its doctrine of Advaita does not mean that there is only one existence. Advaita does not mean Ekam. The souls are dependent on God. His Grace (Arul Shakti) pervades the entire realm of Being. Thus the doctrine of the Saiva Siddhanta is the doctrine of Bhedabheda (unity in difference). The three Malas i.e. Maya and Karma and Anava are Anadi i.e., without a beginning. The souls pass from the subtle (Sukshma) body to the gross (Sthula) body and vice versa. This endless round of births and deaths is called Samsara. God pervades everything and yet is above everything (Ellamai Ellavumai). Thus His immanence and transcendence are asserted equally well in the Saiva Siddhanta. Its aim is to substitute for the relation of unity in variety in regard to the world and the relation of unity in variety in regard to God.

The first verse in the immortal Tirukural of Tiruvalluvar gives a beautiful illustration. Just as the sound 'A' is first and pervades every other sound and is yet different from all other sounds, so God is supreme and is Immanence and Transcendence, one with everything and yet separate from everything.

Just as life is one with the living body and is yet different from it, even so is God one with everything and yet different from everything. Thus the Siddhanta affirms the difference of being and identity of substance.

The third stanza describes the nature of the soul. The soul is different from Maya and from God. It speaks of 'my body' and 'my senses' and 'my mind' and it realises its self-identity in the waking state and the dreaming state and the state of deep sleep. The Saiva Siddhanta says that God is SAT and that Maya is ASAT and the soul is SADASAT. God is like the sun and the soul is like the eye. Maya is like the eye-glasses which give a temporary relief to defective eye-sight. It is only the physician's lancet that can cure the malady. Even so early is the Grace of God (Arul Shakti) that can cure the soul's subtle primordial ignorance (Anava Mala). The soul is really separate from its gross and subtle and causal sheaths or bodies (Sthula, Sukshma and Karana Sareeras).

The fourth stanza shows the inter-relation of the soul and the mind. It is in this respect that Indian philosophy is far superior to Western Philosophy which almost always confuses mind and soul. In respect of the MIND, the Siddhanta like the Vedanta refers to its four aspects i.e. Chitta, Manas, Ahankara and Buddhi (the perceptive, the cogitative, the egoistic and the determinative) aspects. The Siddhanta affirms five Avasthas or states of the souls—the Jagradavastha or the waking state when the soul is functioning in the

forehead and has thirty-five active organs including the ten external senses, the Swapnavastha or the dreaming state when the soul functions in the region of the neck and has twenty-five organs excluding the ten external organs; the Sushupti-Avastha when the soul functions in the region of the navel and has only two organs; and the Tureeyateeta-avastha when the soul functions in the Muladhara (the secret plexus) and is pure Purusha having none of these organs at all.

The fourth stanza compares the ego with soul to the king and the four aspects of the mind to the minister. Chitta and Manas and Ahankara prepare the statistics of the sense-impressions, and Buddhi is the prime minister who settles the conclusions and reports the same to the soul.

The fifth stanza shows how each human sense formally can see what is lower than itself, but cannot perceive itself or what is higher than itself. The senses can perceive the objects but not themselves or the mind. The mind can perceive the senses but not itself or the soul. Even so the soul can perceive the mind and the senses but cannot perceive itself or God. The soul is vivified by the Arul Shakti (Grace of God) just as the iron is moved by the magnet which itself remains unchanging and unchangeable. In beatitude the soul is one with God and yet separate from God just as in daytime the light of the stars is included in the light of the sun and becomes indistinguishable from it and yet is separate from it.

The sixth verse deals with the nature of God.

He is Satchidananda. The Saiva Siddhanta does not admit divine incarnation and differs in this respect from Vaishnavism. We can realise God only when our Pasujnana is transferred by the light divine (Pathi-jnana). God Siva, by His ICCHA SHAKTI and KRIYA SHAKTI evolves the universe; and by His JNANA SHAKTI or ARUL SHAKTI He leads the souls unto Himself. Brahma, Vishnu, Rudra, Eeswara, and Sadasiva are the presiding deities of a, u, m, Bindu and Nada in the Pranava.

The seventh stanza teaches that God (Sat) does not know bondage (Pasa), that matter (Asat) cannot know God and that the souls live in matter and in God and are hence called Sadasat.

The eighth stanza teaches that God appears as Guru to the evolving and aspiring soul and leads it unto God-realisation. It is by means of Tapas that the soul will free itself from the bondage of the senses and the mind. Tapas consists of Sariya and Kriya and Yoga. Sariya and Kriya include all ethical and ritualistic acts. They and Yoga lead to Jnana which includes Bhakti. They bring about the balancing of virtue and sin and lead to seeing the Guru and attainment of divine grace. The inter-connection of Sariya, Kriya and Yoga and Jnana is described by the word Dasamarga, Satputramarga, Sahamarga and Sanmarga and is brought about by Saint Thayumanavar by the simile of bud and blossom and unripe fruit and ripe fruit.

The ninth stanza says that we can realise God not through our mind or senses but by means of Jnana.

Only then shall we be liberated from our Pasa. It is by the contemplation of the holy Mantra of Panchakshara that Jnana will dawn on our souls, because only then we can conquer our Vasana Mala.

The tenth verse says that by attaining oneness with God, the soul will lose its MALA, MAYA, and KARMA. He who becomes a Jeevanmukta through Jnana will live in his Prarabdha Karma but he will not have any other birth as all his other Karmas have been burnt up by Jnana.

The eleventh verse describes union with God. His grace (Arul) will receive the Mala (impurity) of the soul and attract the soul to itself as a magnet. The soul is then full of the bliss of the Lord.

The twelfth verse teaches that the liberated person in his Jeevanmukta state should worship Sivajnanins and Sivalinga as Siva Himself.

The concept of God in the Saiva Siddhanta is sublime. It affirms God's omnipotence and omniscience and omnipresence. It says that God is infinite and unlimited and absolute and immutable and perfect, that He is also just and merciful. It affirms clearly His self-existence, immaculate purity, intuitive wisdom, omniscience, inherent freedom from imperfection, mercy, omnipotence, infinite bliss. The Siddhanta affirms nine forms of God: Siva, Shakti, Nada, Bindu, Sadasiva, Maheswara, Rudra, Brahma and Vishnu. It is said that the Sivalinga is the primordial Sadasiva or Pranava form of God, combining with the subtle forms of Nada and

Bindu, the former being represented by a line and the latter by an arc. The phallic theory about the Linga is a crude and false absurdity. In many Lingas, the face of God Siva is found sculptured. Vinayaka, Subramanya, Bhairava, and Veera Bhadra are other forms of Siva.

According to the Saiva Siddhanta, the statement that God is Nirguna means only that He is Gunateeta i.e., transcends the three Gunas, viz., the Sattwa, Rajas and Tamas of Prakriti and is hence Aprakrita or non-material. It thus harmonises God's personality and His transcendence of the Gunas. Just as we see the sun by his rays, even so we see God only by the light of His grace. This is one of the special features of this school of doctrine. Another special feature is its affirmation that binds the 24 Tatwas (categories) which are derived from Maya or Prakriti. It affirms also more Tatwas i.e., seven Asuddhamaya Tatwas or Vidya Tattwas viz., Raga, Vidya niyate, Kaala and Kala, Purusha and Maya and five Suddhamaya Tattwas or Sivatatwas viz., Sudlha Vidya, Maheswara, Sadasiva, Bindu and Nada, (Siva). It further affirms that power and grace of God are to be especially found in Murthy (divine form) Sthala (divine abode), Teertham (divine water), Guru (priest., Linga (holy image), Jangama (devotees), Vibhuti (sacred ashes), Rudraksha (sacred beads), etc.

The ethical code of the Saivasiddhanta is lofty and noble. It harmonises ethics and ceremonialism; it combines purity of body with purity of speech and purity of mind; and it gives scope for the harnessing

and the utilisation of the inevitable inequalities of life in the direction of equality and unity. Its sublime emphasis on Ahimsa and its stern prohibition of the killing of the animals has led to the word Saivam being interpreted as meaning vegetarianism.

The battle of the faiths begins in India as elsewhere as soon as the attempt is made at the overlordship of one cult over the other cults. The Vaishnava bigots declare Siva to be a Jiva, though they grudgingly, and probably with unuttered and unutterable mental reservations, concede that he is a perfected soul (a Jeevanmukta)

The Saiva bigots accord the same honour sauced by damnation with faint praise to Vishnu. They say that in the Bhagavad Gita, Krishna by reason of his Sohambhavana i.e. the realisation of God Siva as being one with Himself showed the Visvarupa or the Universal form to Arjuna. They opine that Arjuna found that the flower showered by him on Krishna in worship were found on the person of God Siva and that Arjuna was really doing Siva Puja all his life and that Krishna had received Siva Deeksha (initiation) from Upamanyu Maharshi. It seems to me that this is sheer bigotry. The Vishnu form is as much Paramatmic as the Siva form. If Siva can have many forms which are incompatible with one another, if He can be the Linga and Ardhanareeswara and Chandrasekhara at one and the same time, why can He not have the Vishnu form as well? Why should we be constantly discussing spiritual heraldry

and settling the rank of the divine precedence by interminable arguments seasoned by abuse ?

The other forms of Saivism are Kashmir Saivism and Veerasaivism. The former is based on the 24 Saiva Agamas and is monistic and is open to all castes. Vasugupta was its earliest teacher and Abhinava Gupta was its greatest exponent. The school is called the Pratyabhijna school as the soul ultimately becomes self-aware of its nature as infinite freedom (Swatantrya) by removing the veil of Avidya (ignorance). Its peculiarity is its affirmation of the identity of Siva and Jiva. Siva is both Visvotteerna (transcendental) and Viswamaya Immanent). The world is real and is related to our mind, but is the manifestation of the universal mind.

Veerasaivism was formulated by Basava who was born in the Karnataka in the 12th century A.D. Its followers wear Linga, the symbol of the supreme Reality, on their bodies. It affirms the absolute eternal self-conscious Being as the basic ultimate truth and calls it as Atala. Siva is Eternal Being. He is Shakti and Eternal Knowledge.

Shakti is inherent in Siva. Veerashaivism propounds Shaktivishishtadwaita. It rejects the view that the world is illusory or unreal and says that creation is due the Siva's Vimara Shakti. Linga means LI (Dissolution) and GA (Emanation).

22. THE SHAKTA SYSTEM

The Shakti philosophy also is as old as the Vedas. I do not think that there is any real basis for the Western view which is echoed by Dr. Radhakrishnan when he says: "Shakti Worship, there is no doubt, prevailed originally among the non-Aryans and was gradually adopted by the Aryans." The Rig Veda refers to Rudrani and Bhavani. The Devi Sukta in the Rig Veda (X-125) is a real source of the Shakti doctrine. It says: "I am the Sovereign Queen, the treasury of all treasures; the chief of all objects of worship whose all-pervading Self all Devatas manifest, whose birth-place is in the midst of the causal waters; who breathing forth gives form to the created worlds and earth extends beyond them, so vast am I in greatness. In it and in Sri Sukta, Bhu Sukta, Neela Sukta and Durga Sukta we have the Central truth of Shakti enunciated in wonderful words. In the Kena Upanishad She is described as UMA HAIMAVATEE BAHU SOBHAMANA (Uma, daughter of Himavan, and infinitely radiant) and as bestowing Brahmavidya on God Indra. In the Devi Upanishad and other Shakta Upanishads Her glory is described in detail. Thus Devi is not only the principle of cosmic energy, and the principle of austerity, (Tapasi Jwalati) but is also the principle of Divine Knowledge. She is Jada

Shakti and Chit Shakti. She is Ichcha Shakti, Jnana Shakti and Kriya Shakti. She is not only the Maya Shakti but is also Moksha Lakshmi. In the Vaishnava Agamas Lakshmi is described as mercy and as the means of salvation. But in the Shakta Agamas, Devi is described as the creator and ruler of the Universe and as the Saguna aspect of Brahma as well.

In the Puranas also, her glory is sung. In the Itihasas, she is described as having shown grace to Rama and Arjuna. In the Srimad Bhagavata, she is described as the sister of Krishna. But it is in the Shakta Agamas and Tantras and in the Devi Bhagavata that her glory is most elaborately sung. The Shakta Agamas are five *Subhagamas*, sixty-four *Kantagamas* and eight *Misragamas*. I got from a friend of mine a copy of Agastya's Shakti Sutras which deserve a wide circulation and homage. The famous poems attributed to Sri Shankara viz. Sivanandalahari and Soundaryalahari show how he revelled in the worship and adoration of Shiva and Devi. Bhaskaracharya's commentrary on the Lalita Sahasranama is a valuable work. Recently, the enthusiastic labours of Sir John Woodroffe (Arthur Fralon) have made Tantra works available to the modern reader.

In the Shakti doctrine Siva is the supreme unchanging eternal consciousness and Shakti is His kinetic power. Siva and Shakti are described as Prakasa and Vimarsa i.e. glory and power. Siva is Chit and Shakti is Chidrupini, i.e. static and dynamic consciousness. They are really one. Siva becomes the creator of

the Universe through the power of Shakti. If Siva is in union with Shakti, He becomes the Lord of the Universe; if not, he cannot even move. Brahma, Vishnu, and Rudra perform the functions of creation and preservaion and destruction of the Universe in accordance with the will of Shakti. It is from Her that Tirodhana (Obscuration of the divine nature) and Anugraha (Grace revelatory of the divine nature) come.

The course of manifestation is Siva, Shakti, Nada, Bindu and Suddhamaya. From Maya which assumes the form of Prakriti comes the evolution of the Universe, the total number of categories being thirty-six as in the Saiva Tantras. The Jivas are Amsas of Siva and are really one with Siva. Sir John Woodroffe says in his *Shakti and Shaktha*: "The function of Prakriti is to veil, limit or finitise pure infinite formless consciousness, so as to produce form, for without such limitation there cannot be the appearance of form." These Gunas work by mutual suppression. The function of Tamas is to veil consciousness, of Sattva to reveal it and of Rajas the active principle to make either Tamas suppress Sattva, or Sattva suppress Tamas....." The forms of life are therefore the stairs (Sopana) on which man mounts to the state of infinite eternal and formless bliss.

One peculiar feature is that Siva is described as Satchidananda, Nirvikara (changeless), Nishkala (Partless), Nirmala (untouched by Maya), Nirguna (without attributes), Arupa (without form), and all-pervasive like space (Vyoma-sannibha). Sir John Woodroffe

says: "The Shakta Tantra is thus Advaita Vada, for it proclaims that Paramatma and Jivatma are one." One of the Devi's names in Lalita Sahasranama is 'Brahmatmaikaswarupini' (whose nature is of the identity of Brahman and Atma). The Sammohana Tantra says in Chapter VIII that Sri Sankarācharya was an incarnation of Lord Siva for the destruction of Buddhism. The Shakti worshipper is asked to meditate at dawn on the following verse :

"I am the Devi and none other. I am Brahman who is beyond all grief. I am of the form of Satchidananda and am eternally free in my nature."

The great glory of the Shakti doctrine is its affirmation that the Universe is Power—a manifestation of Devi's glory. But power is not blind physical force but is the power of knowledge, the power of bliss, the power of love (Chit Shakti, Ananda Shakti, Prema Shakti). While not denying the Advaita doctrine that from the standpoint of noumenal reality there is in reality no creation at all, the Shakti Sastras which are Sadhana Sastras describe the Universe as the manifestation of Shakti.

Another great aspect of the Shakti philosophy is the emphasis placed by it on Yoga by which the higher energies in us can be awakened and brought into play to help the world and to enable us to realise the Supreme. It teaches us how to awaken the Kundalini Shakti and pierce the six centres of power (Shadchakras) and realise the ineffable glory of Siva-Shakti in the Sahasrara (the spiritual centre in the brain).

A third great feature of the doctrine is the emphasis laid by the system on mystic Mantras and worship through all the Sadhanas i.e., Nishkama Karma and Bhakti and Yoga and Jnana are accepted as Sadhanas (means of liberation).

It is true in some degraded forms of Shaktism there have been magic and immorality and seeking of occult powers. The theory of the five Matras—Madya or wine, Mamsa or flesh, Matsya or fish, Mudra or symbolical acts and Maithuna (sexual union)—is a travesty of the truth. But it is not proper to undermine the pure doctrine on account of its temporary degradations and corruptions. Sir John Woodroffe says well: "Ritual is an art, the art of Religion. Art is an outward material expression of ideas intellectually held and emotionally felt. Ritual art is concerned with the expression of these ideas and feelings which are specifically called religious. It is a mode by which religious truth is presented, and made intelligible in material forms and symbols to the mind. It appeals to all natures passionately sensible of that beauty in which, to some, God most manifests Himself. But it is more than this, for it is the means by which the mind is transformed and purified. The Shakta is thus taught that he is one with Siva and His Power of Shakti. This is not a matter of mere argument. It is a matter of experience. It is ritual Yoga practice which secures that experience for them."

The concept of the Motherhood of God is a most beautiful and tender and attractive concept. The Gita

says: "I am the father of the Universe. I am the Mother of the Universe." The Shakti cult is open to all including women. God is neither male nor female. Gender has no place in the concepts of Divinity. But the mother aspect of God is no less true than the father aspect and is infinite mercy love and grace.

23. LATER INDIAN PHILOSOPHY

Recent Tendencia

I have covered almost the entire ground of Indian philosophy in the above pages and stated its most important and vital principles. In the course of the later development of Indian Philosophy we see a stressing of the aspect of Bhakti (Devotion) but not the formulation of any new great spiritual ideas. It may also be mentioned that after the impact of Islam on India, not only was Islam profoundly influenced by the higher Hindu philosophy but there was also a considerable influence exercised on Hindu Philosophy by Islamic thought. The Philosophic and religious movements in Western India in the mediaeval period show the power of resistance of Hinduism as against Islam and laid great stress on Bhakti as binding man to God and man to man in an ever-increasing measure. The religious movements headed by Kabir and Nanak on the other hand show the influence of Islam which was never very strong in philosophy but contributed the great ideas of unity of God and brotherhood of man and stressed the value of almsgiving and prayer, though the main body of their doctrine is undoubtedly Hindu to the core. Nanak affirmed the Unity of the Highest. He says : "Know that there are two ways (i.e. of Hindus

and Mussalmans) but only one God." The Sikh law is that the soul is an immortal essence emanating from the Absolute. The goal is the reabsorption of the soul in the formation of Light. Kabir was a disciple of Ramachandra and realised the unity of the doctrines of Bhakti cult and of Sufism.

The impact of Christianity which was never very strong in metaphysics but contributed to the great ideas of unity of God and brotherhood of man and redemption from sin and stressed the value of philanthropy and social service, brought about the Brahma Samaj movements, inaugurated by Ram Mohan Roy and Devendra Nath Tagore and Keshub Chander Sen in the nineteenth Century. These movements were aimed at the caste-system and at the doctrine of incarnation, and at image-worship and ceremonialism and did not take their stand on any new metaphysics. They affirmed the unity of Godhead and inculcated the efficacy of faith and prayer and love. But after Keshub Chunder Sen came under the influence of Sri Ramakrishna Paramahansa, he introduced a change in his Brahmoism. That change was known as the Nava Vidhana (New dispensation). It was really a re-Hinduising of the movement. The concept of the motherhood of God came in by the open door of the new dispensation. The only Christian religious feature which still exists is the congregational worship. The Brahma Samaj movement did not give birth to any great ideas in the realm of metaphysics.

The Arya Samaj was another protestant movement. It also aimed at the caste-system and at image-worship. But instead of diluting Hinduism by Christianity as the Brahma Samaj did, it took its stand on the Rig Veda alone. It has not made any contribution to Metaphysics.

The Theosophical Society has tried to combine all religions and combine the combination with service and spiritualism. It is not necessary to go into its tenets and influence here as we are concerned here only with Indian Philosophy and it has made no new notable contribution to philosophy. Other new spiritual forces in modern India are the Sai Samaj Movement, Ramanashrama at Tiruvannamalai, and Aurobindo Ashrama at Pondicherry.

It is in the Ramakrishna movement and in the Swami Sivananda movement at Rishikesh that we find again a new forward flow of Indian Philosophy. Sri Ramakrishna Paramahansa realised the truth of all religions; he realised the motherhood of God; and he realised that religion was a matter of deep inner spiritual experience. His greatest disciple, the famous Swami Vivekananda broadcasted his master's ideas in the East and in the West.

Sri Ramakrishna Paramahansa says:

"Pure knowledge and pure love are one and the same." When all personality is effaced, then one realises the knowledge of the Absolute in Samadhi."

"The realisation of God is of two kinds; the one is the unification of the Jeevatman and the Paramatman,

and the other is to see Him in His personal manifestation. The former is called Jnana and the latter Bhakti."

"The same Being whom the Vedantins call Brahman is called Atman by the Yogins and Bhagavan by the Bhaktas."

"God is formless and God is possessed of form too. And He is also that which transcends both form and formlessness. He alone knows what all He is."

"God the absolute and the personal are one and the same."

"He is the Absolute and again His is the Lila. This life is of four kinds—Eeswara Lila, Deva Lila, Jagat Lila, and Nara Lila."

"It is the sign of knowledge that when it dawns full on man, he becomes silent. Then the salt doll of 'I' melts away into the ocean becoming one with it, and there remains not even the slightest consciousness of separateness"

Swami Sivananda also, like Sri Ramakrishna Paramahansa and Swami Vivekananda, has stressed spirituality and synthesis and service. He has always taken his stand on the unity and divinity of life, and he thought and practised throughout his life love of all beings and service to them. He has stood above all cults and sectarian controversies and shown the supreme inclusiveness of the Gita in all his teachings and writings. He has shown how the various Mukti Sadhanas (Karma Yoga, Dhyana Yoga, Bhakti Yoga,

Jnana Yoga, Prapatti Yoga) are effective means of liberation and how the Yoga of synthesis of all of them is best suited to the present age. He has shown the reality of Nirvikalpa Samadhi in which the identity of the Soul and the Oversoul is recognised and realised, and is at the same time a great devotee and shows how the bliss of attainment of Paradise is also infinite and eternal and supreme. He has specially stressed the synthesis of Yoga and Vedanta and emphasised in Yoga, the Angas (elements) of Yama and Niyama and Asana and Pranayama without which the higher attainments of Yoga will not come and has also shown that Dhyana (introspection) and Nididhyasana (concentrated meditation) will converge in Samadhi and Sakshatkara (God-realisation).

Chapter Two

SWAMI SIVANANDA'S PLACE AMONG
INDIAN PHILOSOPHERS

1. SWAMI SIVANANDA'S PLACE AMONG INDIAN PHILOSOPHERS

I have briefly described above the evolutionary growth of Indian philosophy. When we set Swami Sivananda's philosophy against such a background, we can easily see how he has reunited and synthesised and completed and transcended the philosophic systems of his predecessors by going back beyond the Acharyas to the Maharshis beyond the Maharshis to God Himself. His own illumined consciousness has shown him the way through the complicated labyrinth of Indian philosophic thought. I have no doubt that if we study his writings and tread the path which he has trod we shall be able to arrive at synthesised and unified and integrated and dynamic Hinduism which will be the future religion of India and will reconcile all the world-religions and make us conscious of the universal religion of Yoga Vedanta which shines in and through all religions.

It has been well said that it is good to be born in a sect but it is bad to die there. The great defect of modern Indian religion (probably the word *religious* would be more appropriate than the word *religion*) is that every man is born in a sect and dies there. It is no doubt true that the religious literature of each sect has become so voluminous that for most persons it would

be impossible to master even such sectarian literature. But it is our duty to study at least the main tenets and doctrines (Tattwa) and disciplines (Sadhanas or Hita) and goal (Phala or Purushartha) of the various sects of modern Hinduism and then go back to sages (Maharshis) who have given us the Darsanas and to the Lord's Song (Bhagawad Gita) which is the summation and crown and glory of Indian religious thought and contains the message which issued from the lips divine for world-uplift and world-regeneration and world-salvation.

Let me begin my book with a description of the man as he is and as he has appeared to my humble self. The very first look which we have of him prepossess us in his favour. Here is a man who has conquered and mastered his ego not by suppression but by sublimation. His love for all and his innate joy beam from his face and eyes. His Adwaita Bhava or sense of the oneness of all radiates from every pore of his being. He never waits till you speak to him. He speaks first and speaks soft (Poorva bhashi and mridu bhashi as Valmiki says of Rama). When he writes to you he always says: "Blessed immortal Self: Salutations and adorations !" This is not a mere empty formula of courtesy but an outpouring of an inner emotional attitude to all. His laughter is the laugh of a boy. His sympathetic sorrow at your misfortunes is the pure sigh of a saint who feels the pain of every one as his pain. His artless unassuming simplicity is his most potent charm. He has also a keen sense of humour and his talk sparkles with innocent fun. He is keen on aiding every

good and godly movement anywhere and everywhere. He lives for others. And yet he never misses his Yogasanas and Pranayama, and bathes in the Ganga and his Puja and his Parayana and his Bhajan and his Keertan. He never misses spending a considerable portion of the day in writing books and pamphlets and articles and in attending to his heavy mail bag day after day. And yet all the time he is calm and serene and in natural meditation. His life shows how Bhava and Seva can go together. The Varaha Upanishad says well:

पुङ्खानुपुङ्खविषये क्षणतत्परोऽपि ब्रह्मा व लोकनधियं न जहाति योगी ।
सङ्गीतताललय वाद्यवशंगतापि मौलिस्थकुम्भपरिरक्षणधीर्नटीव ॥

(while seeing the ever-shifting panorama of things, he never lets go his hold of God-realisation, just as a dancer, though absorbed in music and rhythm, is all the time conscious of the need for balancing the pot on her head.)

A picture of the life and personality of the teacher is required for an adequate comprehension of his teachings. Though I have given such a picture in my earlier volumes on Swami Sivananda, I shall do so very briefly here. He was born on 8th September 1887 in the line of the great Appayya Dikshita at Pattamadai in the Tirunalveli District in the Madras State. He set up practice as a doctor first at Tiruchirapalle and then for ten years in Malaya, but even then, though he had a lucrative practice he studied books on religion and philosophy with passionate devotion and performed Bhajanas and delighted in doing social service. Even

to-day these supreme ruling passions of holy life are as dominant as ever, though in a wider and more exalted sphere. In 1923 he had an inner call to renounce the world and devote himself to study and meditation. That was why he went from Malaya to Himalaya. He reached Rishikesh on 8th May 1924 and devoted himself to austerity (*Tapas*) and meditation (*Dhyana*) in a hut near Swargashram on the northern bank of the Ganga (*Ganges*). On 1st June 1924 he was initiated into the holy order of Sanyasa by Swami Viswananda Saraswati who belonged to the Sringeri Mutt founded by Sri Sankara. The Guru gave him the Ashrama name of Swami Sivananda Saraswati. Swami Sivananda continued his strenuous spiritual, Yogic and Vedantic disciplines and realised the reality of Savikalpa and Nirvikalpa Samadhi. Sravana and Manana and Nididhyasana which form the path of discipline in the Jnana school were as dear to him as Prem and Kirtan and Seva which form the path of discipline in the Bhakti schools. He used his medical learning and skill to cure Sadhus and others. He opened the Satya Seva Ashrama and a charitable Dispensary at Lakshmana Jhula on the road to Badri in 1927. He then went on pilgrimage to Badri, Kedar, Kailas, Ganga Sagar, Jagannath, Rameswaram, Madurai, Tiruvannamalai, etc. During his visit to Tiruvannamalai he paid his homage to Bhagawan Ramana Maharshi and performed Bhajan there. He paid a visit to the Aurobindo Ashram also. He returned to Rishikesh and in 1933 made Ananda Kutir his permanent abode.

Since then Ananda Kutir has become the vital life-centre of Hindu Religion and Culture which has absorbed the best of the modern life without losing the essence of the traditional life of India. Swamiji went on tours during 1932 to 1940 to disseminate spiritual knowledge. He visited Meerut, Lahore, Srinagar, Patna, Lucknow, Gaya, Calcutta, Monghyr, Ayodhya, Bhagalpur, Aligarh, Sitapur, Delhi, Rajahmundry, Cocanada, Pithapuram etc., and lectured on Yoga-Vedanta and demonstrated Yogasans and Pranayama and performed Bhajans and Kirtans. In 1934 he started the Charitable Dispensary at Ananda Kutir. He founded there in 1936 the Divine Life Society to disseminate spiritual knowledge by books and pamphlets and magazines. Its main aim is to spread Yogic discipline and practical religion based on harmony and synthesis. The Society has now got hundreds of branches in India and has got branches also in Germany, Norway, England, Mexico, etc. The Sivananda Publication League has brought out more than a hundred books (the number is about one hundred and fifty). It has been my privilege and happiness to study these again and again and in this work I give the results of my latest study of them from a new angle of vision. Swamiji has also contributed innumerable articles to 'Kalyan', 'Kalyan Kalpataru', 'My Magazine of India', etc. His own magazines, viz., The Divine Life and Wisdom Light and the Yoga Vedanta Forest University Weekly, etc., contain many contributions by him.

This is not all. The Ananda Kutir activities have

expanded on all sides. Everyday numerous visitors and admirers go to see Swamiji. He gives them all free food in addition to Mantropadesa and Bhajan and discourses. He constructed a big Bhajan Hall in 1942. Since then Yoga Sadhana Kutirs, Vanaprastha Ashramas, Kailas Kutirs, Kaivalya Guha, etc. have sprung up there. The great Viswanath Mandir (Temple) was founded in 1943. The Sivananda Yoga Museum was founded in 1947. The Ananda Kutir Forest University is a unique institution which has no parallel elsewhere. He inaugurated the All World's Religions Federation in 1945 and the All-world Sadhus Federation in 1946.

Swamiji is not content with the rarefied heights of philosophical and religious work. He founded the Sivananda Ayurvedic Pharmacy in 1941, the Sivananda Primary School in 1942, the Saraswath Sanskrit Vidyalaya in 1942, the Viswanath Bagh (Garden) in 1944, the Ganga Goshala in 1944, and the Divine Nataka Sabha in 1947, Movie films are being produced to broadcast his life and teachings and Yogasanas and Pranayama activities, etc.

I have described his holy daily life in my previous volumes. I wish only to refer here to the fact that owing to the gigantic efforts of his senior disciple Swami Paramananda the India and Ceylon tour of Swamiji was conducted successfully in 1950 and a great body of pilgrims including my humble self had the happiness of paying our homage to Swamiji in 1952. Swamiji conducted at Rishikesh in April 1953, a

unique Parliament of Religions which outshone the first Parliament of Religions at Chicago in 1893 which revealed and gave Swami Vivekananda to the world.

I may here refer to the wonderful autobiography of Swamiji entitled *Siva Gita*. It shows to us what was the seed which was the cause of all the above-said unparalleled and multiform efflorescence. He says in it :

"I mix with all. I become one with all. I am ever happy and joyful and make others also happy and joyful. I respect all.

"I do Japa and meditation while walking and while at work also.

"I am ever hard-working. I cannot live without service.

"I am very regular in doing Asans and exercises. I do Pranayama also regularly.

"I rejoice in giving. I always give.

"Works gives me delight. Service gives me happiness. Writing bestows joy. Meditation energises and invigorates me. Kirtan vivifies me. The Mahamantra Kirtan (Hare Ram) is my favourite Kirtan.

"I love Ganga and the Himalayas.

"Gita, Upanishads, Bhagawat, Yoga Vasishta, Avadhoota Gita, Viveka Chudamani are my constant companions. I am a strange mixture of service, devotion, Yoga and wisdomI practise and advocate the Yoga of synthesis.

I practise Ahimsa, Satya and Brahmacharya.

"I respect all religions, all cults, all faiths and all creeds.

"I do not argue much. I live in silence.

"To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering, are my ideals.

"To have perfect faith in God, to love my neighbour as my own Self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims.

"My watchword is Love. My goal is Sahaja Samadhi of the natural continuous, super-conscious state."

No special words from me are needed to show Swami Sivananda's place among Indian philosophers, because his self-portrayal and his myriad activities show the same. I wish only to say that in him we have the philosopher who has re-integrated Advaita, Vishistadwaita, Dwaita and other systems of philosophy, who has led us back to the eternal fountains of Indian metaphysics in the Upanishads and the Bhagawad Gita and the Brahma Sutras as explained and amplified by the Smritis and the Itihasas and the Puranas and the Agamas, who has met the modern western science in full and harmonised it with philosophy and religion, who has seen and shown the harmony and brotherhood of all religions, and who can lead the way to universal peace and love and brotherhood.

Further, the value of philosophy lies in its unifying all the sciences—the physical and the mental and the moral and the social services—and in being the link between life and super-life. It interlinks logic, ethics, economics, politics, aesthetics and metaphysics. Philosophy has had a great and unique evolution in India. Despite its diversities, it has laid stress on the basic fact that this is a God-created and God guided world and that true happiness lies not in acquisition but in renunciation, not in sense-indulgence but in sense-control, not in mental dissipation but in mental concentration, not in the life of instincts but in the sublimation of instincts into intellect and intellect into intuition, not in raising the standards or life to the high and divine levels of superlife. Philosophy should lead to the broadening of our mental horizon and the increase in the intensity of the splendour of our being. That is the inner significance of the emergence of a world-philosophy related to a world-ethic and a world-religion.

The Vedas—especially the Upanishads—clearly and unmistakably affirm in many places that Brahman is the Purna or the whole and is Bliss and is one with the soul and has become the universe and is immanent in it and transcends it. Some philosophers take these statements literally and others take them in a figurative sense. The background for all of them is one and the same, though the emphasis by each may be and is different. Each of them has tried his best to work out a coherent system of thought, whatever may be the reactions of each person may be in regard to such system. My feeling is that each one of them

has got a great and original and synthesising mind and is fired by a desire to inculcate love of humanity, nay, of all living beings, and unalloyed and supreme devotion to God. The Upanishads are the mine from which all the gems have come. But each philosopher like a goldsmith, makes his own pattern of a jewel and sets the stones in his own order, the gold base being one. It is surely right for each one of us, after studying the great systems fashioned by the great thinkers of the past, to resynthesise the doctrines and fashion a jewel of our own for humanity to appraise and appreciate. I claim that Swami Sivananda, whose is a modern mind steeped in the entire ancient Indian philosophical and spiritual lore has given to us an integration and a synthesis which contain the best features of all the preceding systems and adds thereto his own large inclusive ideas and ideals and brings out the quintessence of the Upanishads, nay, of the philosophic and religious thought of the whole world.

Will Durant says in *The Story of Philosophy* : "It did not seem to Plato any insult to philosophy that it should be transformed into literature, realised as drama and beautified with style; nor any derogation to its dignity that it should apply itself, even intelligibly to living problems of morality and the state !" Philosophy need not be and should not be abstruse and technical and jargon-ridden. The great Sankara gave to the world something which was both supreme literature and supreme philosophy. Further philosophy should be clear and concise and precise. It has been said wittily

and wisely that a scientific specialist knows less and less about more and more, whereas a philosophic specialist knows less and less about more and more. The real philosopher who seeks to leaven and uplift the thoughts of men should know more and more about more and more until he knows everything about everything. Swami Sivananda belongs to the group of philosophers who are also literary artists and clarifiers of human thought and guides of human conduct. Milton eulogises philosophy thus in a famous passage :

"How charming is divine philosophy !"

In regard to Swami Sivananda's contribution to world-philosophy, I wish to emphasise two important facts, viz., that the true inwardness of Indian philosophy is its idealism and that Swami Sivananda has taken his stand on it and has at the same time synthesised and unified Indian thought which threatened to lose its way in a welter of irreconcilable inner diversities and contradictions, because mutually opposed and mutually conflicting and destructive systems of thought had been the outcome of the evolution of Indian idealism before the time of Sri Ramakrishna Paramahansa and Swami Sivananda.

Philosophy in India is both a reconstruction of reality and a way of life. It is not mere mental speculation as in the west. The way of life is related to the goal of life, and the goal of life is related to the way of life. The Bhagawad Gita stresses both and fuses action and thought. Philosophy should not be valued only as based on action or thought. It is a natural urge of the human

mind and is an autonomous urge as well. But Indian philosophy, treated as a whole, interfuses material values and spiritual values. It is both a valuation of life and a transvaluation of life. It will transform our personal and social and economic and political life in the light of fundamental spiritual nature of man.

The contrast between idealism and realism has been overdone in the East as well as in the West. As Idealism is an interpretation of Reality, it cannot totally fly away from the latter. Each is in the main a tendency. Laski has said well: "Materialise the source of pleasure and you destroy the faculty of satisfaction." The realist turns from within outwards. The idealist turns from without inwards. In the words of Katha Upanishad :

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मा-
त्पराङ् पश्यति नान्तरात्मन् । कश्चिद्धीरः
प्रत्यगात्मानमेक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

(The Creator made the senses out-going powers. Hence everyone sees what is outside and not the soul. A wise man turning his vision inwards and yearning for immortality saw the soul.)

Realism stresses the variety of perceived effects. Idealism stresses the Mind and the unity of the basic though unperceived cause of both mind and matter—call it Brahman or Bhagawan or Absolute or God as you please. Idealism shows man as hungering for something other and higher than the seen, and as seeking the Ideal in and through and above and beyond the real. It shows

the Perfect (Purna) in the imperfect, the Infinite in the finite, the Transcendental in the empirical; the Satchidananda in the Anrita Jada Duhkha. It does not negate facts but stresses values as the quintessence of facts. It stresses Being as the essence of Becoming, the latter being only a limited and dependent and transient and ever-changing aspect of the former.

The important truth to be borne in mind is that all the Darsanas seek to lead the mind from without inwards and search within for experience and realisation of the peace which passeth all understanding and which is of the nature of eternal supreme infinite happiness. No organon of thought, no system of philosophy, is needed for perceiving the multiplicity and evanescence of all things. The senses bring to us the impact of these external waves with a recurrent and stunning force and a bewildering measure. But the soul feels that it is immortal and that its real essential nature is infinite eternal supreme bliss and urges the mind to search beyond the seen and realise the unseen. The only justification, the only value, the only glory of philosophy is there.

We must not forget the all-important fact that the roots of all the later philosophic systems are to be found in the source-book of Hind philosophy, viz., the Upanishads. The Mahavakyas stressed by the Adwaita system प्रज्ञानं ब्रह्म, तत्त्वमसि, अयमात्मा ब्रह्म and अहं ब्रह्मास्मि and the declaration योसावसौ पुरुषः सोऽहमस्मि in the Isavasya Upanishad and other passages referred to already

show the Upanishadic sources of Adwaita. Kasakritsna was an Adwaita philosopher and is referred to in the Vedanta Sstras. The Mundakopanishad passage (द्वा सुपर्णौ) and other passages show the sources of Dwaita. The Svetasvetara Upanishad and the Antaryami doctrine of the Brihadaranyaka Upanishad, etc., support the Vishistadwaita system of Ramanuja and the Bhedabheda system of Bhaskara because they stress both immanence and transcendence, and how that Matter and Spirit are ensouled by Brahman and depend on the latter for ever.

All philosophies have to posit orders and grades and types of Reality. The eternal Real and the transient and changing real cannot be completely equaled to each other. The Adwaita differentiates between noumenal and phenomenal Reality and says that the variety of Brahman and Soul and universe disappears when we attain the intuitive realisation of Brahman. The other systems state that such variety is inherent and never disappears and can never disappear *in toto*.

Swami Sivananda's supreme merit lies in his giving us a clue which can lead us out of this laybrinth. He is himself a Karma Yogi and a Dhyana Yogi and a Bhakti Yogi and a Jnana Yogi in combination and sees no irreconcilable contradiction among those Yogas. He works, he meditates, he sings Kirtans and he investigates Reality. His attitude to the world is positive and not negative but his positivism passes from cause to effect and from effect to cause without in any way

lessening the integration and infiniteness and glory of the Cause. Spirit has become Matter and ensouls it and transcends it, and material values could not and should be sublimated into spiritual values by transvaluation. The affirmation of the unity of the Spirit and of the sublimation of material values into spiritual values and of the possibility of experiencing God as the innermost reality of Matter and Soul and of experiencing their identity in Nirvikalpa Samadhi is the special contribution of Swami Sivananda's unifying and synthesising mind to Philosophy. The Absolute may assume the diversity of God and Soul and Nature or be the transcendental identity of all of them in its own unity, without any change or diminution in its infiniteness and integrality. Swami Sivananda shows how by affirming the total dependence of soul and matter on God Madhwa brings in the principle of unity while Ramanuja brings in the principle of unity by his body-soul concept and Sankara brings it by his concept of identity. Swami Sivananda's explanation of the concepts of Brahman and Shakti and Maya brings in the element of reconciliation of Advaita and Visishtadvaita in what may be called—if a new word is needed as Purnadvaita based on the truth of Avikari Parinama (unchanging change).

The Western philosophies stress the values Beauty and Goodness and Truth. The Indian philosophies stress Satchidananda (Being, Consciousness and Bliss). Swami Sivananda's all-comprehensive mind makes us see the highest level of integration wherein all these values are equated to one another and are realised as

the One in the many and as the Many in the one, the One not being fragmented into the many but the one being integrally always and for ever. The Absolute is always Infinite and Integral, and Full and Real and remains always itself, while becoming the universe by means of its Shakti which evolves into Maya and finally into Prakriti and ultimately into Prithivi (earth). The ocean is one with the waves when the wind of Shakti moves. In the language of the Gita, the Akasa (ether) becomes the air and is immanent in it and yet transcends it without losing its wholeness and getting fragmented into parts.

It will be my endeavour in the following pages to show this high mood of unification and synthesis as being the most important contribution of Swami Sivananda to metaphysics. This mood has a supreme value not only for India but also for the whole world. Humanity is one and will, at sometime or other, reach out towards a universal ethic and philosophy and religion. The whole world needs the Truth, the whole Truth, and nothing but the Truth.

The realisation will come as the result of meditation and devotion and philosophic intuition which will all become incandescent and fuse into one and will be intensified in its efficacy by pure altruistic service of humanity in a spirit of detachment and of surrender of fruits to God. Yoga beginning with Yama and Niyama and perfecting itself in Samadhi wherein the unity of soul and Oversoul is experienced will be the ladder for all to rise to the highest Vedantic consciousness (Brahma Darsana) of

the infinite integral supreme eternal splendour of the Absolute. The supreme realisation—immediate and ultimate—wherein the vision of the real nature of the soul and the ecstatic vision of and devotion to God and the detached desireless devoted service of all is the supreme lesson of the Bhagawad Gita. It is this philosophy which Swami Sivananda lives in his life and teaches to the whole world.

2. SWAMI SIVANANDA'S PHILOSOPHY IN HIS OWN WORDS

Before embarking upon a detailed discussion of Swami Sivananda's philosophy amidst its natural setting and background of other philosophic views, I shall briefly give here a bird's eye view of his philosophy in his *ippissima verba* as recorded in his recent masterly work *ESSAYS IN PHILOSOPHY* which was published in 1954. This work shows a modern and inclusive and encyclopaedic mind at work on the eternal problems of life and value. He has fused and synthesised rationalism and empiricism and mysticism and stands at the meeting point of intellect and emotion and intuition.

Swamiji says: "It was Sankara who finally and satisfactorily answered the perplexing questions of life, the questions concerning the *inward*, the *outward*, and their material mutual relations". (Page 3 of *Essays in Philosophy*). The seen universe changes from moment to moment; the seeing individual changes also; but change implies something which is internally and eternally changeless. Swamiji says well: "Maya is a part of the world and the world is rooted in God, it cannot exist if God is not. The reality of the world is the reality of God." God in Himself is the Absolute Satchidananda Brahman, in

relation to creation. He is Eeswara; the innermost reality of the soul is Brahman. In the highest realisation the world is God and the soul is God. (Page 5).

It is from this supreme plane that Swamiji views philosophy in its many-sided character. He discusses ontology, metaphysics, cosmology, teleology, epistemology, eschatology, logic, ethics, etc. For instance, he shows the true basis of ethics by affirming that universal love is due to the existence of the One Self in all beings. As Yajnavalkya says:

(All are dear because the one Atman is in all.)

Good and evil are relative. Swamiji says: "Good often cometh out of evil. Good and evil are the obverse and reverse sides of the same coin or thing. Evil can be transmuted into good. Then the whole earth will be a paradiseAbsolute Good is found only in the Eternal Being. Our world is a world of opposites." (Page 15)

One of the most valuable and pivotal ideas of Swami Sivananda is his synthesis of science and philosophy and religion. His handling of the subject shows how modern is his mind, while being rooted in the ancient truths. He says: "The business of science is the generalisation of phenomena; it is the function of philosophy and Yoga to explain it. Religion is the practical aspect of philosophy; philosophy is the rational aspect of religion. The scientist tries to answer the "How" of the problem; the philosopher and the Yogi the "Why" of it Science is not an enemy of religion; it is an enemy of superstitions. Both

Science and religion are engaged in the search for Truth. Their attitudes are essentially the same; but the fields of application vary." (Page 23). Swami Sivananda has rendered a great service to Hinduism by relinking Yoga and Vedanta and has further rendered a great service to science by saying and showing that "Raja Yoga is an exact science." (Page 24). In fact science is the religion of the finite, and religion is the science of the Infinite. The scientific intellect must co-operate with the Yogic intuition. The former deals with the physical plane; the latter deals with it as well as the astral and mental and higher planes (Page 25). Swamiji says: "While science is experimental knowledge, Yoga is completely unified knowledge." (Page 25).

In the same way Swamiji has unified and integrated philosophy and religion. He says: "Philosophy has its root in the practical needs of man. There is an urge within him to know about the secret of death, secret of immortality, the nature of the soul, of the Creator and of the world." (Page 27). He says further: "Philosophy knows God; religion lives and moves in God. Philosophy is for ever searching, inquiring, questioning; religion is sensing, realising, experiencing." (Page 28) We are all "sons of God worshipping Him in the Temple of the universe." (Page 29).

Swami Sivananda then expounds clearly his views about the inter-relations of God, world, and soul. He proves Aristotle's view of God as the causeless

First Cause, the eternal unmoved first Mover (*Primum mobile immotum*). God is eternal Law, Beauty, Wisdom; Love, Goodness, Peace and Bliss. He is Immanence and Transcendence. He is not seeable or knowable but is realisable.

Everyone feels that he is deathless. He cannot imagine a time when he was not and when he will not be. He wants to know everything. He wants to be always and infinitely happy. Man is able to conceive infinity only because he is infinite. His is the ontological proof of God. Further, change implies changelessness. Effect implies a cause. The Law pervading nature implies a Law-giver. These are the teleological and cosmological proofs of God." (Pages 37, 38).

God is the Light of Lights and Sound of Sounds. We cannot make definite affirmative statements about Him. That is why the Veda says *Neti, Neti* (Not this, not this). Swamiji passes in quick review the views of the greatest eastern and western philosophers about God. Only the inner eye of Intuition can realise Him as Infinite Satchidananda, In its light universe and soul merge in the Infinite Satchidananda.

Swami Sivananda then passes by a natural transition to the universe. He deals with the universe diverse views of the Vedic seers and the great Acharyas about the world. He then gives his own integrated view thus: "The two main functions of Maya are to screen the Real and to lend a temporary Reality to non-existing unrels.....Maya is also called the energy of Eewara; and it is by means of this that the Lord creates the

world ..Many are the senses in which the term Maya is used. Sometimes the inexplicability of the relation between the unmanifest Absolute and the cosmic process, is brought out by resort to the term Maya. Sometimes Maya is made to represent the self-contradictory nature of all finite things. It is made to stand for their limited and incomplete nature. Sometimes Maya is called Prakriti or Nature" (Page 51). Swamiji says appropriately and clearly: "It (Maya) is a vigorous active agent whose soul purpose is to transform itself into the phenomenon and the Noumenon through evolution and involution." (Page 53).

By a further natural transition, Swami Sivananda probes and investigates the Soul or the Self. Man is not a mere biological phenomenon. He is apparently a physico-psychical entity. (Page 59). By self-search we can find the Real Self. The soul is eternal and immortal and is really beyond the three states (Avasthas) of waking and dream and sleep. We must clearly distinguish and separate personality and individuality (Pages 63 to 65) Personality is the outward material and mental and moral expression of Individuality. "Death destroys the personality but it cannot annihilate the individuality" (Page 64). Finally, Intuition shows to us the identity of Self and Brahman. (Pages 69 to 84). The final realisation is Cosmic Consciousness." (Pages 87 to 95),

Such in Swami Sivananda's words is his philosophy which is based on the perennial philosophy of India and gives to us the highest values of life.

Chapter Three

SWAMI SIVANANDA'S PHILOSOPHY

1. LIFE AND DEATH

The most poignant and the most baffling of all the problems of man is that of birth and death. In spite of all the philosophies and religions of the world the question put by Nachiketas to Yama, the God of Death continues to be put by generation after generation :

“When a man dies, some say: “he exists” and others say: “he does not exist”. I wish to learn from you the truth about this matter”.

The best philosophy is that which throws the clearest light on this problem of problems and shows us the true inter-relations of Soul and Universe and God.

Swami Sivananda is not a mere traditional student of this or that sectarian system of philosophy. He was a medical man who had to do intensive thinking about health and disease, about life and death. He belongs to the age of science and democracy and nationalism. He lives in an intensely rationalistic age. He has lived in the thoroughfares of life and has contacted life at all points. He has not spent his life in the ivory tower of art or in the cloud-land of mere philosophic theorising and speculation. He is a practical social worker and humanitarian who wants the Kingdom of

God or Rama Rajya here and now and not in a mere *Post-mortem* existence.

When considering Swami Sivananda's views about the problem of life and death we must not forget that he is as conversant with modern psychic research as with philosophic and religious views about eschatology and euthanasia. What he says is as much in accord with science as with Adhyaya II of the Brahma Sutras and Chapters VI and VIII of the Bhagawad Gita.

His book *What Becomes to the Soul After Death* is an unusual unique book. In Chapter I he says: "Death does not end your personality and self-consciousness. It merely opens the door to a higher form of life. Death is only the gateway to a fuller life."

He says further: "The individual souls or Jivas build various bodies to display their activities and gain experiences from this world. They enter the bodies and leave them when they become unfit to live in. They build new bodies again and leave them again in the same manner. This is known as transmigration of souls." Thus Swamiji regards the souls as an entity apart from the body and says that it is immortal and enters and leaves body after body under the stress of Karma and goes from world to world as it deserves until it is fit for Moksha and attains beatitude. Swamiji says: "Death is not the end of life. It is merely the occasion of an important individuality. Life flows on to achieve its conquest of the universal. Life flows on

till it merges in the Eternal." At death the heart-beats stop and breathing comes to a close. Swamiji says: "Udana Vayu draws out the subtle body from the gross body at the time of death. It is this subtle body that goes to heaven and works in the dreaming state. Udana Vayu is the vehicle of transport for all Pranas. It helps swallowing of food. It takes you to Brahman during deep sleep. Its abode is the throat." (page 8). He says further: "Udana which goes up through one of these, leads you to the higher worlds by means of your meritorious action, to the evil worlds by means of your evil deeds and to the world of men by a mixture of both the deeds. In the case of Jeevanmuktas or liberated sages who have nothing more by way of birth nor worlds to live, their minds and Pranas get absorbed in Brahman. The individual soul merges itself in the supreme soul or Parabrahman.

In Chapter II of the book Swamiji describes the soul's journey after death. He says: "The Jiva or individual soul along with the Pranas, the mind and the senses leaves his former body and obtains a new body. He takes with himself Avidya, virtues and vicious actions and the impressions left by his previous births. The soul goes from the body accompanied by the mind, Prana, the senses and the Sukshmathutas or elements. (page 19)

The soul goes by the Devayana to the solar orb and thence to Paradise as the result of Upasanas or by the Pitriyana to the lunar orb and thence to

Swarga (Heaven) or attains fleeting and evanescent embodiments (Jayaswa Wiyaswa). Swamiji then proceeds to show how Karma leads to transmigration. Chapter III of the Gita shows how the last thought before death (Antima Smriti) influences our next embodiment.

In Chapter III he considers the views of Christianity and Islam about resurrection and judgment.

Swamiji then discusses the doctrine of reincarnation in great detail. He says:

"The law of cause and effect governs everything. The law of cause and effect is inexorable and all-powerful. The law of Karma is the law of cause and effect. God does not punish anyone. Man reaps the fruits of his Karma.

"Instinct is the result of past experience. One of the important arguments for reincarnation has been built on this by the Hindus. The past experiences of death remain in the sub-conscious mind or Chitta in a latent or dormant state. They are in the form of Samskaras or impressions. They are working underneath the conscious objective mind." (Page 63)

"Love at first sight is a certain feeling of a previous life altogether." (page 63)

"Every child is born with certain tendencies or predilections generated by past conscious actions." (page 65).

"Heredity cannot explain all these inequalities and diversities, the cases of geniuses. The parents, brothers and sisters of these prodigies are quite common persons. Tendencies are the result of the past actions. They do not come through heredity. The geniuses have gained their talents in their previous lives." (Page 65)

"If your desires are not gratified in this life under present conditions you will have to come back again to this earth plane for their fulfilment." (Pages 65, 66) "A Yogi can remember his past lives through concentration on the Samskaras." (page 67)

"Your experiences can hardly be destroyed. Your actions are endowed with an invisible power called Adrishta or Apurva which produces fruits." (Page 67).

The truth of Karma and reincarnation is one of the corner-stones of Hindu Philosophy along the truths of God and Soul and Universe. The Mahabharata says :

यादृशं क्रियते कर्म तादृशं भुज्यते फलम् ।
यादृशं वाप्यते बीजं तादृशं प्राप्यते फलम् ॥

(Whatever act is done, the fruit will be in proportion. Whatsoever is sown must be reaped).

And yet Bhakti and Dhyana and Jnana can burn up all accumulated Karma—such is the golden declaration of Sruti.

Swamiji then proceeds to the Lokas or planes to which the soul goes after death. It enters the Preta Loka after death and has hunger and thirst which can and must be appeased by the Shraddha ceremonies which help it to free itself from its Preta Sareera, (post-mortem body) and pass on to other worlds.

Swamiji does not agree with Christianity or Islam in postulating eternal damnation. He says : "There is no such thing as eternal damnation or eternal hell-fire for the sinners. It cannot be. It is a theory that has long been exploded. Eternal damnation is an ungodly doctrine, a terror and nightmare for ages God has not created man to become everlasting fuel to feed the flame of hell. This is not certainly His purpose in His creation. If God be such, no one will pay homage to Him. Who then can be saved ? How many spotless men are there in this world ? Who is of such an untainted character as to receive a direct passport to heaven ?" (Page 114).

Swamiji then describes Yamaloka and says that the soul gets a Yatana Sareera (supersensitive body) to undergo sufferings in hell. He then refers to the earth-plane, the astral plane (Bhuwarloka), heaven (Swargaloka), Maharloka, Jnana loka, Tapoloka, and Satyaloka (Brahmaloka). He shows how the seven planes interpenetrate. He says :

"The various lights interpenetrate in a room. Even so the Lokas interpenetrate. Each plane has its own matter of an appropriate degree of density, which interpenetrates the matter of the plane next

below it.....When you pass from one plane to another you do not move in space. You simply change your consciousness. You change your focus of consciousness. You can have different sorts of vision through the telescope or microscope by using lenses of different degrees of potency or power. You have got different vehicles within yourself which correspond to different planes and which can function in different planes.

"In the dreaming state your astral body functions. In the deep sleep state your causal body functions. Even so in the astral plane your astral body operates; in the mental plane your mental body operates; in the Brahmaloka your causal body operates. Each plane is formed by matter of different degrees of density. In the mental plane the matter is subtler than in the astral plane. In the causal plane the matter is subtler than the matter of the mental plane. The planes occupy the same position in space. Heaven is here. Brahmaloka is here. Have a different vehicle or body and a different subtler eye. You can function in any plane." (Pages 132 to 134).

Swamiji then proceeds to say : "In the physical plane one gets knowledge of objects through the five Jnana Indriyas or organs of knowledge, viz., ear, skin, eyes, tongue, nose. In the mental plane or heaven he does not hear, see, and feel by separate and final organs. He gets a *divya chakshus*, or divine eye, an extraordinary new power or faculty. He can hear, see, feel

and know everything through this new mental eye. In the mind all the powers of the senses are blended. Mind is a mixture or compound of all the organs. It can hear, see, taste, smell and feel. He can get everything by mere Sankalpa or willing. He reads the thoughts of others. He can know the past and future also. He is endowed with clairvoyance and clair-audience. He can simultaneously manifest himself in various forms.

Brahmaloka is the world of Brahma or Hiranyagarbha. Brahmaloka becomes Vaikuntha or appears as Vaikuntha for a devotee of Lord Hari. It becomes Kailasa or Sivaloka or appears as Sivaloka for a devotee of Lord Siva." (Do. pages 134 to 136).

In regard to the phantasms of the dead, Swamiji says :

"In the intervening period between death and new birth, that departed spirit especially if the person is spiritually psychically developed, can frequently materialise upon the earth plane if necessity arises. It takes human form, talks, and can even make itself felt by tangible touch. It is possible to photograph such an apparition.

"Such materialised form is different from the astral body. The latter is not visible to normal vision. It is an exact counterpart, a subtle 'double' the physical body and forms the vehicle in which the departed soul journeys after death.

"But, however, astral consciousness cannot guarantee you freedom from birth and death. Occultism

and spiritualism can never give ultimate emancipation nor never reveal the full secret of the beyond. Spiritual realisation and knowledge of the Self alone will reveal the mystery of Life and Death and the life beyond death." (Do. pages 138 to 139).

Swamiji finally deals with the researches and activities of the Psychical Research Societies in regard to the problem of life after death. He refers to spirit communications, table tiltings, spirit taps, spirit-writings, materialised hands, planchette writing, Guija boards, etc. He says that "the souls of Jivamuktas or great sages who have merged in the Absolute cannot by any amount of invocations or spirit calls or mediums be recalled. (Page 142). The Psychic Research Society, though it has no contribution to make to philosophy or religion, shows that the soul is distinct from the gross physical body and has thus done a great service to western scientific thought. Swamiji says: "This has opened the eyes of the rank materialists of the west and the atheists." (Page 143). He points out, however, that "the spirits have no knowledge of the highest truth" and "cannot help others in attaining Self-realisation." (Page 144) He warns the spiritualists to "give up the idle curiosity of talking to the dead on everything regarding the spirit world" as we "will not gain anything tangible and substantial." (Page 144).

Swamiji then shows the importance of the Shraddha ceremony. Incidentally I may say that Swami Sivananda insists that a Hindu must observe the Hindu fasts and

festivals during his life. He says in his *Hindu Fasts and Festivals and Their Philosophy*: "All Hindu festivals have a deep spiritual import or high religious significance. All great Hindu festivals have religious, social and hygienic elements in them. In every festival there is bathing in the morning before sunrise in the river or tank or well. Every individual will have to do some Japa, prayer, Kirtan, recitation of Sanskrit verses and meditation."

2. YOGA

But the more important and clamant call is to break the nexus of birth and death. For this Yoga is all important. Yoga in Hinduism is something unique. There is nothing corresponding to it elsewhere in the world. India specialised in it and developed it in a manner not beheld elsewhere in the world. Swami Sivananda says: "The glory of Hinduism and India is all due to the science of Yoga and its teachers." (Yoga of synthesis P. 21) Yet it is practically forgotten nowadays in India. Some Hindu sects and specially the Vaishnava sect think that Yoga is not now alive and is not for this age. It is one of the supreme merits of Swami Sivananda that he has practised Yoga and probed its secrets and has broadcasted it all over the world. His works on Hatha Yoga, Raja Yoga, Laya Yoga, Mantra Yoga, Japa Yoga, Samadhi Yoga, etc., have helped very much to spread the Yogic disciplines all over the world.

His book on "Concentration and Meditation" is a valuable treasure of ideas relating to Yogic Sadhana. He advises all aspirants to sit in Padmasana or Siddhasana or Sukhasana and concentrate the mind on the space between the eyebrows (Trikuta or Anjna Chakra) or on the ether in the heart (Anahatachakra) with closed eyes during the Brahma Muhurta (4 A.M.

to 6 A.M.) Meditation is of two kinds viz., Saguna Dhyana on some God or Goddess and Nirguna Dhyana on the Self or Atman by repeating on mentally Om or Mahavakyas. The Yoga Sutras says : योगश्चित्तवृत्ति-निरोधः and देशबन्धश्चित्तस्य धारणा ।

Yoga is the inhibition of mental states by fixing the mind on some locus of meditation. Yogasana and Pranayama are powerful aids to such concentrated meditation. Swamiji points out how celibacy reduction of wants, renunciation, solitude, silence, sense-control, avoidance of the company of evil-minded persons, etc., will increase our powers of meditation.

Swamiji then explains the value of Mantra and Mudra and Lakshya in meditation as Yoga is not a mere theory but a practical discipline. He explains fully Kundalini Shakti and the Shadchakras (six nerve-centres) and Khechari and other Mudras. He shows the value of Trataka or steady gazing. It is necessary to have a mental image of God, for meditation. Having a physical image of God, the study of sacred works, worship, etc., will enable us to form such a steady mental image. Swamiji says "Asana (posture) steadies the body Bandhas and Mudras make the body firm. Pranayama makes the body light. Nadishuddhi effects Samyavastha of the mind" (Concentration and Meditation, P 119) It is also necessary to take light and Sattwik food. We must avoid laziness and sleepiness. Vairagya is absolutely necessary if meditation is to be successful and continuous. At pages 181 to 184 of his

work he gives us twenty hints on meditation and at p. 184-199. he teaches us various exercises in meditation. In his Kundalini Yoga he says : "Neti, Dhauti, Basti, Nauli, Bandhas, Kapalabhati, Asans, Mudras etc. keep the body healthy and strong and under perfect control." (p. XXI) In his conversations on Yoga he says: "Sirshasan is the best of all Asanas. It awakens the Kundalini. It makes you an Oordhvareta. It increases the digestive fire. It cures a thousand and one diseases. It is the king of all Asanas." (p. 59)

Swami Sivananda then describes the obstacles to meditation and teaches us how to avoid them. The physical obstacles to meditation are aimless wandering, cessation of Sadhana, Deha-Adhyasa, diseases, too much controversy and argumentation, uncongenial environment, bad company, fault-finding, habit of self-justification, impulsiveness, impure and immoderate food, irregularity in Sadhana, jerking the body, lack of Brahmacharya, lack of Yama and Niyama, over-talkativeness which he calls lingual diarrhoea, laziness, languary sleepiness, vulgar pleasures, passion for wealth etc. The mental obstacles are anger, backbiting, depression, doubt (Samsaya), bad dreams, evil thoughts, false satisfaction with small gains in meditation, feary fickleness, sense-desire, ill-will, sloth, torpor, flurry, worry, perplexity, despair, greed, hatred, impatience, jealousy, avoiding the Guru, egotistic imagination, disturbing memory of useless events, mental talking, Moha (illusion) prejudice, intolerance, bigotry, Trishna (thirst for objects) bad Vasana, Vikshepa (oscillation of mind) attachment to

objects (Vishayaasakti), etc. Swamiji refers also to the higher obstacles in meditation such as ambition, desire, moral and spiritual pride, religious hypocrisy (Dambha), love of name and fame (Kirti and Pratishta) distracting visions, eight Siddhis, nine Riddhis, eighteen minor Siddhis, Raga and Dwesha (attachment and dislike) Moha (illusion) etc.

The various Yoga Upanishads (and especially the Mundaka Brahmana Upanishad) and Patanjali's Yoga Sutras describe in detail the various spiritual experiences, which are as it were, milestones and landmarks on the way to the highest Self-realisation. At first lights of various colours appear. Swamiji says that the Tanmatric lights and that the Puthur and Apand Agni and Vayu and Akasa Tattwas have yellow and white and red and green and blue colours. We feel sweet and celestial fragrances and odours. We hear in spirit ten Nadas (sounds) viz. Chini, Chini-Chini, sound of a bell, the sound of a conch, the sound of Tantri (lute), the sound of Tala (cymbals), the sound of Bheri (drum) the sound of Mridanga (double drum) and the sound of clouds (thunder). We see also lightning flashes. We see gods and goddesses and Rishis in meditation or in dreams. We feel filled with peace and joy indescribable. Ultimately we realise the glory and splendour of the Ishta Devata or the Parabrahman. The joy of cosmic consciousness or Nirvikalpa Samadhi will come as the crowning spiritual experience.

In his two volumes on Mind Its Mysteries and Control Swami Sivananda throws further valuable

light on Yoga. He says 'Conquest of the mind is the greatest of all conquests. If you have controlled the mind perfectly, then you have controlled the whole Universe. In his Yoga in Daily life he says: "Mind is the greatest force on this earth. He who has controlled the mind is full of powers. He can bring all minds under his influence. All diseases can be cured by mystic healing (Page 52). Western Psychology has probed the mind in its own way and has of late had great masters like Freud and Jung who have investigated the depths of the unconscious. But the west has not yet probed all the powers of the mind and has not investigated the superconscious. This work has been done in India for centuries by Great Yogins and philosophers. Mind has got four aspects viz. Chitta (Self-consciousness), Ahamkara (egoity), Manas (investigation) and Buddhi (determination). The defects of the mind are Mala (impurity), Vikshepa (agitation) and Avarana (obscuration). Mala consists of Kama (lust), Krodha (anger), Lobha (avarice), Moha (delusion), Mada (pride) and Matsarya (hatred). Mala can be removed only by Nishkama Karma (action done with an unselfish motive and in a spirit of detachment). Swamiji says Vikshepa is removed by Upasana, Trataka, Pranayama and Rajayoga. Avarana is removed by Jnana, study of Vedantic literature, Nididhyasana, Abhedachintana after duly considering the right significance of the Mahavakya Tattwamasi (Vol/IP 22). We must subdue the evil *vrattis* (ideas) of the mind and encourage the good *vrattis*. We must cultivate virtues and eradicate vices. Swamiji

has devoted one entire volume to this subject (how to cultivate virtues and eradicate vices) In it he enumerates more than 100 virtues and more than 100 vices. Manu describes the ten main virtues thus—

धृतिः क्षमा दमोऽस्ते शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

(VI 12)

Gautama refers to the eight Atma Gunas in his Dharma Sutras—

दया सर्वभूतेषु क्षान्तिरनसूया शौच- ।

मनायासो मङ्गलमकार्पण्यमस्पृहेति ॥

All these virtuous qualities can be summed up as Viveka and Vairagya. The pure mind leads to liberation while the impure mind binds us to Samsara.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बद्धं तु विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥

We can control evil tendencies by generating counter currents of good tendencies (Pratipaksha Bhavana).

In volume I of "Mind and Mysteries and Control," Swami Sivananda stresses the efficacy of breath-control and pure food in achieving mind-control and mental purity (Chitta Shuddhi).

आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धयया ध्रुवा स्मृतिः ।

स्मृतिलाभे सर्वग्रन्थीनां विप्रमोक्षः ॥

The Yogic planes (Bhoomikas) are Kṣīpta, Mudodhay, Vikṣipta, Ekagra and Niruddha. In them the mind is agitated, dull in gathering, one-pointed, and fully-controlled respectively. Full control will ensue from Abhyasa

(repeated effort) and Vairagya (dispassion). It will produce perfect clarity of mind (Chitta Prasada) Gita Chap II 64). Devotion to God is the most powerful of all the aids to mind-control. It will lead to the purification and concentration of mind and its absorption in God (Samadhi).

Sri Swamiji points out well how and when we get rid of egoism and possessiveness (Ahankara and Mamakara) and know and live and see God, the mind is in Samadhi wherever it goes. (Mind Its Mysteries & Control. Part II P. 225)

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥

Swami Sivananda has thrown a flood of light on the different types of Yoga technique. Kundalini Yoga or Laya Yoga is the technique of rousing the dormant power of Kundalini in the body till it passes above through the six plexuses or nerve-centres (Shadchakras) to unite with God (Lord Siva) in the Sahasrara Chakra (the brain). Swami Sivananda says "There are four main forms of Yoga, according to one school of thought namely, Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. Kundalini Yoga is really Laya Yoga" (P. 27 Kundalini Yoga). The six chakras are Muladhara, Swadhishtana, Manipooraka, Anahata, Vishuddha, Ajna, i.e. the sacral plexus, the solar plexus, the lumbar plexus, the cardiac plexus, the laryngeal plexus and the plexus at the junction of the eye-brow. The highest Chakra is Sahasrara in the brain. The

seven Chakras correspond to the seven external Lokas (Bhur, Bhuvah, Swah, Mahar, Jana, Tapas and Satya Lokas) Swamiji says (P. 33): "The Chakras are not perceptible to the gross senses." "The Chakras are in the Linga Sareera (P. 59)." The petals of lotuses or Chakras vary being 4, 6, 10, 12, 16, and 2 i.e. 50 on the whole corresponding to the 50 letters of the alphabet which are in the petals. These Lotuses are objects for meditation in that manner. The backbone or Vertebral column is called the Meru Danda. Inside it is the Sushumna Nadi. The Ida or Chandra and Pingala, or Surya Nadis inter-twine around it. Swamiji says: "At every centre to which he rouses Kundalini he experiences special form of bliss and gives special powers. Carrying her to Siva of his cerebral centre he enjoys the Supreme Bliss which in its nature is that of Liberation, and which when established in permanence is Liberation itself on the loosening of Spirit and Body (P. 37). He says further: "When Kundalini sleeps man is awake to this world. When She wakes he sleeps—that is loses all consciousness of the world and enter his causal body. In Yoga he passes to formless consciousness. Glory, glory to Mother Kundalini who through Her Infinite grace and power kindly leads the Sadhaka from Chakra to Chakra and illumines his intellect and makes him realise his identity with the Supreme Brahman (P. LVIII)." He says again: "Kundalini can be awakened by Pranayama, Asanas and Mudras by Hatha Yogins by concentration and training of the mind by Raja Yogins, by devotion and perfect self-surrender by Bhaktas,

by analytical will by the Jnanins; by Mantras by the Tantrikas; and by the grace of the Guru—Guru Kripa—through touch, sight or mere SANKALPA (P. 94).

Hatha Yoga is another means of energising the body and the mind and rendering us fit for God-realisation. It lays stress on Yogasanas and Pranayamas and Mudras and Bandhas. In section VI of Yoga in Daily Life Swami Sivananda explains in full Yogic Asanas and Pranayama which are particularly stressed by Hatha Yoga. He explains with illustrations each Yogasan and its merits. He explains Pranayama in great detail. He says:

“Pranayama or control of Prana is the means to an end. It helps purification of nerves and causes Nadi Shuddhi. It awakens the mystic serpent power Kundalini Shakti; Purak is inhalation of breath. Kumbhak is retention. Rechak is exhalation of breath. The practice of Pranayama should be systematic and well-regulated. The ratio between Purak, Kumbhak and Rechak is 1,4,2.” (P.82)

He explains in detail Sukhapurvaka Pranayama. Bhastrika-pranayama, Seetali etc.

He says well:

“Hatha Yoga is a divine blessing for attaining success in any field. Body and mind are instruments which the practice of Hatha Yoga keeps sound, strong, and full of energy. It is a unique armour of defence to battle opposing forces in the material and spiritual fields. By its practice you

can combat Adhi-Vyadhi (sorrow and disease) and attain radiant health and God-realisation.

Become a spiritual hero full of physical, mental and spiritual strength." (P. 75) Sivananda says that in the word Hatha 'Ha' means the sun or Prana (ingoing breath) and 'Tha' means the Miru or Apana (outgoing breath). In his book on Hatha Yoga Swami Sivananda deals elaborately with all the diverse aspects of Hatha Yoga. He says 'Hatha Yoga prepares the student for Raja Yoga. It is only an auxiliary to Raja Yoga. Yoga is a perfect practical system of self-culture. Yoga can attain harmonious development of your mind and soul by the practice of Yoga. It is an exact science. You can acquire absolute control over the whole nature by the practice of Yoga. It helps the student to attain ethical perfection, perfect concentration of the mind and to unfold various physical and psychical powers. It teaches applied psychology. It helps the practitioner to enter into conscious communion with the Lord through Samadhi to separate himself from the three Gunas and to attain Kaivalya or independence eventually. (P. 27-28)

Swami Sivananda especially commends Suryanamaskara and says: "The benefits of Suryanamaskara are incalculable. Those who regularly perform Suryanamaskara early in the morning facing the sun enjoy radiant health and vitality. It cures all eye-troubles and produces lustre in the practitioner's face and eyes. It is a Yogic tonic. All disorders of the nervous system, of digestion, and of the lungs, vanish before these powerful exercises. Suryanamaskara

contrives the benefits of vigorous physical exercises and Yoga Asanas. The sun is indeed visible Brahman, the Atma Jyotis; meditate on him and attain immortality." (P. 151)

In his "Conversations on Yoga" Swamiji says:—

"Raja Yoga is the Yoga concerned directly with the mind whereas Kundalini Yoga and Hatha Yoga are concerned with the mind through the body. Swami Sivananda says in Raja Yoga "Raja Yoga is the king of all yogas. In this Yoga, there is no struggling with Prana or the Physical body. There are no Hatha Yoga Kriyas. The Yogi sits at ease, watches his mind and silences the bubbling thoughts. He stills the mind and restrains the thought-waves and enters with the thoughtless state or Asamprajnata Samadhi. Hence the name Raja Yoga." In this work Swamiji distinguishes between Kevala Jnanins and Siddha Jnanins.

"The world demands Siddha Jnanins or Yogi Jnanins like Bhagavan Sri Shankaracharya. Kevala Jnani is one who is not able to help the world much but who has obtained Self-realisation for himself. He (a Siddha Jnani) is a Jnani who has Siddhis as well. He is a Jnani and Yogi combined. He can help the world immensely. Sri Sankaracharya, Christ Jesus, Buddha were all Siddha Jnanins." (P. 21, 22).

Swamiji's book Raja Yoga is an elaborate Commentary on Patanjali's Yoga Sutras, where the eight Angas (limbs) of Yoga viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi are elaborately dealt with.

His Science of Pranayama, is especially devoted to Pranayama. He says "Pranayama occupies a very important place in Indian religion. He who has grasped this Prana has grasped the very core of cosmic life and activity. He says further: "Those who practise Pranayama can impart their Prana in healing morbid diseases. They can also charge themselves with Prana in no time by practising Kumbhaka. Never think that you will be depleted of your Prana by distributing it to others. The more you give the more it will flow to you from the cosmic source. (Hiranyagarbha)" (P. 94, 95).

The last Yoga dealt with by Swami Sivananda is Japa Yoga or Mantra Yoga. It is the easiest of all the Yogas. In his volume on *Japa Yoga*, He says :

"The glory of the name of God cannot be established through reasoning. It can certainly be experienced through faith, devotion and constant repetition. Have reverence and faith for the name. Do not argue. Every name is filled with countless powers. Just as fire has the natural property of burning things so also the name of God has the power of burning the sins and desires.

O man ! Take refuge in the name and cross this formidable ocean of birth and death. Name and Nami are inseparable. Glory to the Lord. Glory to His name. Hari Om-Sri Ram."

In his Yoga Sutras Patanjali says: ईश्वरप्रणिधानाद्वा Thus worship, prayer, Japa, etc., can accomplish what can be

accomplished by the other Yogas. Japa is the repetition of a Name or Mantra of the Lord. Mantra is so called because it saves us by our meditating on it (मननात् त्रायते इति मन्त्रः). The glory of Gayatri is proclaimed in the Vedas and in Manu. Japa can be done even while doing actions. Swami Sivananda is particular about Likhita Japa i.e. writing the Mantra. He says:

“Write down daily in a notebook your Ishta Mantra or Guru Mantra for half an hour. When you write the Mantra observe Mouna... You can develop a wonderful power of concentration. Incalculable spiritual benefits are derived from Likhita Japa.” (P. 74, 75)

Besides these special books on different forms of Yoga, Swami Sivananda has written various other works dealing with the general aspects of Yoga. They are : “Yoga,” “Conversations on Yoga,” “Yoga for the West,” “Easy steps to Yoga,” “How to get Vairagya” etc. In “Yoga” he sums up the elements of Yogic Sadhana with clarity and completeness and shows pure and moderate food is necessary for Yoga, how Yoga Asanas lead to the control of the body, how Pranayama leads to rhythmic and harmonious breathing and removes the diseases of the body and renovates the cells and tissues and nerves and also steadies the mind, and how Pratyahara and Dharana and Dhyana and Samadhi lead to God-realisation. Yoga is for all and will achieve an inner alchemy. In “Yoga for the West” he says “Yoga does not consist in sitting cross-legged for six hours or stopping the beatings of the heart or getting oneself buried underneath the ground for a week or a month,

these are physical feats. Real Yoga is the attainment of the highest divine knowledge through conscious Communion with God." (P. 3) In "Easy steps to Yoga," Swami Sivananda stresses the value of Brahmacharya and Sadachara (right conduct) and explains Yoga and Vedanta in great detail. In "How to Get Vairagya" he shows how Vairagya does not mean running away from life and that a man can be dispassionate while living in the world.

I may finally refer to Swami Sivananda's "Yoga Vedanta Dictionary" which contains a mine of information in regard to both Yoga and Vedanta.

3. VEDANTA

Every philosophy worth the name must consider and discuss and propound with clarity and certitude its views about God and Soul and Universe. Let me assay first and foremost to understand and expound what Swami Sivananda says about these categories and then proceed to deal with his concept of spiritual Sadhanas and other aspects of his philosophy. In his autobiography *Siva Gita* he says: "I am a follower of Sri Sankara. I am a Kewala Adwaita Vedanti. I am not at all a dry lip-Vedanti. I am a practical Vedanti. I practise and advocate the Yoga of synthesis." These words while they reveal the philosophy of Swami Sivananda, throw a flood of light on Sri Sankara as well. I am of opinion that Sri Sankara's universal mind has not been fully comprehended by his followers. My revered father and I have assayed that task in the book entitled *Aspects of Adwaita* which was published some years ago by the Sri Vani Vilas Press, Srirangam. If I were to embark here on an exposition of Sri Sankara's philosophy, this work, which as it is has exceeded the bounds which I set for myself, will swell beyond measure. I wish however to say that the first and greatest propounder of the daring and dazzling doctrine of the oneness of the Soul and the Oversoul (Jiva and Brahman) was Sri Sankara. The so-called theists may not like such a doctrine but it is explicit in the Upanishads and the Mahavakyas and is

a fact of experience in Nirvikalpa Samadhi. No texts or arguments can negate or overcome a fact of intuition, a realisation of our mystic experience and consciousness. But Sri Sankara was also a supreme Bhakta and has given us the most moving marvellous devotional hymns and poems in the whole world. He was rightly called both the Adwaita Pratishthapana Acharya as well as the Shanmatha Pratishthapana Acharya (the propounder of Adwaita and six systems). However he never subscribed to any doctrine of the difference of Brahman and Bhagawan and of the superiority of the former to the latter. He never denied Vaikuntha or Kailasa or Satyaloka. To him the Trimurthis were real. Nay, he knew and taught their identity with another Brahman. And yet though he asserted the identity of Brahman and Jiva (the soul) in the transcendent aspect he asserted also that in the Phenomenal aspect the soul is but a part or aspect of God.

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरंगः कचन समुद्रो न तारंगः ॥

Though he is believed to be an incarnation of God Siva, he sent his mother's soul to God Vishnu's paradise Vaikuntha as she sought. In his Prabodha Sudhakara he says that Sri Krishna is Brahman. His Bhaja Govindam shows his supreme love for God Vishnu. His life shows that when his body was on the funeral pyre he prayed to God Lakshminarasimha to rescue and save him to continue and conclude his holy mission of world upliftment. It is often said that he taught that the the world was an illusion. On the other hand he

asserted in his Bhashya on the Brahma Sutras that Jnana (knowledge) is Vastutantra (dependent on the object). All his life he fought the Buddhistic schools of metaphysical idealism and materialism. His doctrine of Maya merely means that the universe has only a derivative and dependent and temporary reality as compared with the original and independent and eternal reality of Brahman and that the universe as the effect of Brahman does not affect the integrality (Purnatwa) of Brahman and that in the full splendour of Nirvikalpa Samadhi there is no subject and object or the knower and the known, of the perceiving soul and the perceived universe, and of even soul and God, Sarvam Brahmamayam. His doctrines of Mithya and Anirvachaneeya Khyati mean only this and no more.

What I regard as the most admirable aspect of Swami Sivananda's philosophy is his firm and clear stand on Yoga coupled with basic and fundamental Vedanta. He honours the other Pramanas (Smritis, Itihasas, Puranas, Agamas, etc.) but only as far as they are concordant to Sruti and especially the Vedanta or Jnana Kanda of the Sruti. He says:—

“Vedanta is the science and the art of living one's life at its highest and the best (Vedanta in Daily life foreword). Vedanta is that bold philosophy which teaches the unity of life or oneness of consciousness. It is that supreme philosophy which boldly proclaims with emphasis and force that the little Jiva or human being is identical with the Eternal or the Absolute. “Vedanta is the only Universal religion.”

(Vedanta and Freedom 1, 2, 8)

"Vedanta is the science of Atma that helps the aspirants to eradicate fear, sorrow, grief, delusion and to realise the Self" (Philosophy and meditation on Om P.XXI).

"It (Vedanta) is the rational method of meditating on the Supreme Absolute, the Eternal, the Infinite. The wisdom was revealed to the ancient sages." (Vedanta for beginners P. 1.) (First lessons in Vedanta P. 123).

"The purpose of life is the realisation of one's own essential nature" (First lessons in Vedanta, P.1.)

Thus Swamiji has taken his stand on the Vedanta as contained in the Prasthanas Traya (the Upanishads, Gita and Brahma Sutras) which are the highest peaks in the Himalayas of the Hindu spiritual thought, when surveying the vast panoramic scene from those lofty heights without being deflected by sectarian interpretations, we have a vision of the vast and wonderful unity of Hinduism. Swamiji's commentaries on the Prasthanas Traya are the most valuable of all his works because they show the unity underlying this entire thought. Otherwise we would feel bewildered by his Bhajans and Sankirtans in regard to this or that God, his exaltation now of Karma and now of Yogasana and Pranayama and Dhyana and Samadhi and now of Bhakti and Prapatti and now of Jnana and his exaltation now of Brahma Sakshatkara and now of Brahma Loka or Vaikuntha or Kailasa. In his Upanishad Drama he has dramatised Katha and Kena and Briha-

daranyaka and Chandogya Upanishads. In his great work Principal Upanishads he says: "The human intellect has not been able to conceive anything more noble and sublime in the history of the world than the teachings of the Upanishads. They contain the direct spiritual experiences of seers and sages or Rishis." "They (the Upanishads) present a view of reality which would certainly satisfy the scientific, the philosophic as well as the religious aspirations of man." "The Upanishads teach the philosophy of absolute unity. They contain the sublime truths of Vedanta and practical hints and clues which throw light on the pathway of Self-realisation."

The book shows how he follows the Advaita Sampradaya in the Guru Vandana Verses and in its interpretation but Swamiji has tried to give us the best in the other schools of philosophy also. He says in his preface: "In the preparation of this book I have very closely followed the commentary of Bhagawan Sri Sankaracharya and have explained his view in regard to the usage of certain technical terms used in the text. The view of the Dwaita school of philosophy and other commentators have also been included here and there to give the reader a comprehensive understanding of the philosophy dealt with. I humbly call for such an attitude in the case of all persons, as what we generally find is a study of the sectarian interpretations and expositions coupled with a refusal to study or hear or even look at other interpretations and expositions.

Swamiji's firm stand on the Bhagawad-Gita must

be equally remembered. His commentary on the Gita shows the same harmonising and syncretist attitude as his works on the Upanishads. Swamiji says: "It (Gita) contains the cream of the teachings of the Upanishads. Gita is the ocean of knowledge. If the philosopher's stone touches a piece of iron, only at one point, the whole of it is transformed into gold. Even if so, if you live in the spirit of one verse even, you will be doubtless transmuted into divinity." I have long felt that Lord Krishna has given Chapter II of Gita as His Sutras, Chapter III to XVIII of the Gita as His Bhashya on His Sutras, and Skandha XI of the Bhagawata as His Vivarana (expanded commentary) Chapter XVIII of the Gita is a priceless gem and analyses for us with precision the Gunas of of Prakriti, the nature of God and soul, the Sadhanas of life Divine and the nature of beatitude. Swamiji says: "The eighteenth chapter must be studied again and again. It contains the quintessence of the whole Gita Shastra. It is the supreme pinnacle in the magnanimous hill of the knowledge of Gita. It is the crowning jewel in the priceless necklace of Gita and in it is condensed the substance of the teachings found in the first seventeen chapters." Swamiji's essence of Gita contained in the introduction to his commentaries on the Gita is a priceless gem. In his various Gita Jayanti messages he stresses again and again the great need of living the life of Asanga and Nishkama Karma.

"What is wanted is the actual living of life with mental non-attachment following the teachings of the Gita." (Gita Jayanti Messages P. 2).

"Gita gives two Mantras for constant repetition. They are "OM" in the eighth chapter and "OM TAT SAT" in the seventeenth chapter." "Develop the virtues that are enumerated in the 13th and 16th chapters." "Srimad Bhagawad Gita is the cream of the Vedas. It is the quintessence of the Upanishads. It is a unique book for all times. The teachings of the Gita are universal and sublime. It has a message for the solace, peace, freedom, and perfection of all human being. (Do. p. 3.)

"Its teachings are meant for the people of the world at large. It teaches a method which is within the reach of all." (Do. p. 5)

"Study of Gita alone is sufficient for the purpose of daily Swadhyaya. You will find a solution here for all your doubts." (Do. P. 5.)

"The Gita is a gospel for the whole world. It is meant for the generality of mankind." (Do.P. 5. 6.)

"The message of Gita is the message of sacrifice, love and duty" (Do.P. 9.10)

"It contains the message of life which appeals to all irrespective of age, race or religion." (Do.P. 12)

"The greatest gift, the best blessing that India has conferred upon the world, upon all humanity, is the sublime yet eminently practical universal gospel of Srimad Bhagawad Gita." (Do.P. 16)

"It (Gita) contains the essence of Hinduism" (Do.P. 22)

"Gita tells you to resist Adharma, to develop the divine virtues, which will help you to attain God-consciousness and to try to attain Self-realisation in and through the world." (Do.P. 23)

"The Gita is not merely a book, it is not a mere scripture. It is a luring voice carrying an eternal vital and indispensable message to mankind. The voice of the Gita is the call of the Supreme. It is the Nada Brahman." (Do.p. 26)

"The whole of India is becoming Gita-minded. Gita has become enshrined in the hearts of all. Gita is the compassion of the Lord" (Do.p.32.33)

"An inward plunge for a brief minute or two will at once re-energise man's spirit". (Gita Meditations P. VI)

"The Bhagawad Gita is an ancient solution of the modern problems too. The Greatness of the Gita lies in that it is an integral gospel, a solution of all problems in all their aspects, at all times, in all places and under all circumstances". (Do.P. VIII)

"He (Sri Krishna) is the Purna Avatara, the Shodasa Kala Murti, the all-knowing Lila-Purushottama. (Do.P. 53)

I have thus dealt in detail on Swamiji's attitude to the Gita because now-a-days many sectarian teachers would teach Gita only to Brahmins or would stress only Advaita or Vishishtadwaita or Dwaita !

Swamiji's stress on Brahmasutras is equally noteworthy. His commentaries in two volumes on the Sutras are indispensable to all modern aspirants for Truth. He says: "Sri Vyasa systematised the thoughts or philosophy of the Upanishads in his Brahma Sutras." Introduction page, 41. There are more than fourteen commentaries on the Sutras, the chief being those of Adwaita and Vishishtadwaita and Dwaita and Bhedabheda and Shuddhadwaita (Vallabha). Swamiji helps us to reach the high level of comprehension reconciling these schools of thought. The Sutras describe God as Bhooma and Ananda and also as the Creator and the Preserver and the Destroyer of the world.

They describe the Jiva and the Brahman as separate (II 3, 19 to 32 अणुश्च II, 4.13) and also as one (IV, 6, 1, 3). They describe beatitude as paradise and as an inner realisation (see IV. 2, 12 to 14: IV, 3, 1 to 16 and IV 4, 1-22). Surely there must be and is an angle of vision from which these views are absolutely harmonised and reconciled. It is very easy to hold on to one or another of many and mutually irreconcilable views and to carry on interminable warfares. The same types of—diverse views are found in the Upanishads and the Bhagavad Gita also. Quite naturally they appear in the Brahma Sutras which expounds the Upanishads and the Gita. The supreme merit of Swami Sivananda is that he unifies and synthesises the gospel of the Prasthanas Traya and gives us a unified synthesised integral dynamic practical Hinduism. He has also synthesised Yoga and Vedanta though for some

generations past Yogins and Jnanins and Bhaktas went their diverse ways unmindful and even scornful of one another. The Adwaitins stressed Vichara and forgot Yoga, and the Vishishtadwaitins and Dwaitins stressed Bhakti and sometimes exalted Prakriti over Bhakti and even said that Yoga had disappeared in the Kali age ! But there is Swami Sivananda who is a Jnani, Yogi and a Bhakta Yogi and a Prapatty Yogi and a Dhyana Yogi and a Nishkama Karma Yogi rolled into one.

4. GOD

Swami Sivananda is a follower of Sri Sankara in the above sense and I contend that my view about both of them is correct. The trouble is that the followers of every Philosophic system read the so-called Prakarana Granthas (Philosophic statements of doctrine by the founder) without reading all his works well. Each Prakarana Grantha is a kind of statement of axioms and postulates. It seeks to be precise, clear-cut and definite; so as to bring out the differentiating features of each system in a forcible and uncompromising way. It is a prism which refracts the white splendour of the integrated truth into divergent prismatic tints. Each teacher stresses the particular aspects which his age requires most without negating the other component parts of the all-inclusive white radiance of Truth. Sri Buddha who wanted to lessen the grip of ritual and logomacty stressed the ethical life. When people merely lived the good life but forgot the life divine, Sri Sankara unfurled the banner of Brahma Jijnasa. When people revelled in knowledge but were deficient in devotion, Sri Ramanuja unfurled the banner of Bhakti. When Bhakti in its turn became easy-going and sought to get the highest bliss by the easiest means Sri Madhwa unfurled the banner of gradation of bliss. Sri Nimbarka and Sri Vallabha came later. We must not regard the

Acharyas as mutual foes or pit one against the others. We must realise why they stressed this or that aspect, despite the fulness of their knowledge of integral truth and we must with their help attempt and attain a re-synthesis of Tattwa and Hita and Purushartha (Truth, means and Goal).

Sri Swami Sivananda has led Hinduism back to its source-concept of the equation of Brahman and Omkara, though for centuries we did not place that concept in the forefront of our thoughts. In every Bhajan he begins and ends with Om expressed in a prolonged Omkaradhwani in its full crescendo and decrescendo. The Yoga Sutras of Patanjali clearly says that Pranava is the revealer of God and His name (तस्य वाचकः प्रणवः तज्जपस्तदर्थं भावनं ततः प्रत्यक्चेतनाधिगमोऽन्तरायाभावश्च)

The Gita stresses Om in chapter VIII and Om Tat Sat in Chapter XVIII. Om is God and Om Tat Sat means that we must do good to all without attachment to fruits and for His glory. Om is God's integral name. The names Brahma, Vishnu, Narayana, Siva, Mahadeva, Mrityunjaya, etc. respect one or another of God's infinite auspicious attributes just like the Islamic words Allah, Rahim, Rahman, etc.

Swami Sivananda says well:

"Om is the embodiment of the essence of the whole of the Veda... May this Om be your centre, ideal and goal." (Preface to Philosophy and meditation on Om).

Om the symbol is Brahman. It is the word of power. Om and Brahman are inseparable. (Philosophy and meditation on Om)

"Om is the common symbol. It will represent all symbols of God, all symbols of religions, all cults and schools".

(Do.P.5)

The mysterious vibration produced by the chanting of Om will shut out all worldly thoughts, destroy the tossing of the mind (Vikshepa), produce one-pointedness of mind and harmony in the Annamaya, Pranamaya and Manomaya Kosas (food sheath, vital sheath and mental sheath) and make the mind in tune with the infinite." (Do. p, 28, 29)

"He who meditates on Om becomes a spiritual dynamo."

(P. 34).

Equally important are the Brahman and Atman concepts in regard to Godhead. God is called also Brahma and Vishnu and Rudra or Siva when viewed in relation to the triple functions of the creation and preservation and dissolution of the universe. He is called as Brahma and Vishnu and Rudra and Eeswara and Sadasiva when viewed in relation to the five functions of creation and preservation and dissolution and obscuration and illumination. When viewed in relation to the sweeter attributes such as mercy, grace, etc., God is regarded as the eternal feminine, i.e., the Mother of the Universe. The Gita says—

पिताहमस्य जगतो माता धाता पितामहः ।

Whatever reason there is for calling God as the Father of all exists also for calling God as the Mother of all. In my work 'Shakti the Divine Uage, I have

discussed and described the Shakti-concept at great length. Saraswati and Lakshmi and Uma are diverse aspects of Shakti. Swamiji says about Radha : "The supreme emotion, Mahabhava, is the quintessence of Prem; Radha is the personification of this Supreme Emotion." (Radha's Prem, Introduction).

The corner-stone of the divine philosophy of Swami Sivananda is thus the identity of Om and Brahman and Atman, of Brahman and Paramatman and Bhagawan, of the Trimurtis interse of the Brahman and the Trimurtis, of the Shakta and the Shakti and of the Tri Saktas *inter se*. We have had enough of futile controversies in the past about the superiority of Nirguna Brahman over Saguna Brahman and of this or that member of the Triad over the others, over Vishnu alone being such bestower, etc. These Utkarsha (superiority) polemics have been the bone of our religion for centuries. Let the hatchet be buried once for all. How the controversies began despite the Vedic declaration: एकं सदिप्रा बहुधा वदन्ति (Rig Veda) स ब्रह्मा स शिवः स हरिः सेन्द्रः परमः स्वराट् (Purusha Sookta) is an inscrutable mystery.

Sri Sankaracharya says that Brahman which is one without a second, has two Rupas (aspects).

द्वि रूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं च सर्वोपाधिविनिर्जितम् । (Brahma Sutras I, 1, 11).

No doubt, in some passages he regards Nirguna Brahman as higher than Saguna Brahman, but in that respect the Gita is for us the higher authority.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

(XIV-27)

Sri Sankara no doubt, tries to describe meaning of the stanza in two ways, but the plain meaning is obvious, viz., that Sri Krishna is one with the Brahman. Sri Krishna says also :

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते । (X.8)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ (X.20)

Nay in Chapter XII, verses 2 to 7, he clearly affirms that the devotees of Nirguna Brahman (Akshara, Anirdesya, Avyakta, Sarvatraga, Achintya, Kootastha adjectives which unmistakably point to the Absolute), attain Him (Sri Krishna) though by a various and difficult path. Arjuna expressly calls Sri Krishna.

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ (X.12)

The Maharshis from Vama Deva downwards through Narada, Yāgnavalkya, Sandilya down to Vyasa, beheld and declared the unity and identity of Brahman and Eeswara and Avatara (incarnation). There is a great declaration, मुनीनामुत्तरोत्तरं प्रामाण्यम् (among the Rishis superiority is determined priority). I refuse to be deflected by the recent Utkarsha controversies. I feel that Swami Sivananda is a correct and thoroughly acceptable expounder of the truth as preached by the sages and by God's incarnations themselves. I honour the Acharyas as revealers of truth. They stressed particular

aspects as needed by their times though they were perfectly aware of the integral gospel. If there is a question of choosing among the revealers of truth, I am prepared to appeal to the Maharshis as against the Acharyas and to God as against all.

This basic concept of the absolute equation in identity of Brahman and Paramatman and Eeswara and Bhagawan is stated by Swami Sivananda again and again. He is equally clear about the absolute equation in identity of the Trimurtis and of God and His Shakti. It does not matter if the Adwaitins and the Vishistadwaitins and the Dwaitins who tear one another to pieces agree with him or not. He says, "There are two aspects of Truth viz., static and dynamic. The static aspect is the Trigunateeta Ananta Brahman or the Impersonal God. The dynamic aspect is the Personal God or Eeswara. World is God in motion. It is the dynamic aspect. Power and spirit are one. Existence is unmanifested Brahman. Expression or motion or manifestation is Saguna Brahman. Brahman seen through the veil of Maya is the Eeswara or Personal God." (Philosophy and Meditation on Om. Pages xix and xx).

Swami Sivananda has expounded the philosophy of the personal God with equal fervour and passion. In his Thira Lilas the stories about Siva's glory are dramatised. In his Lord Siva and His Worship we have a symposium of Saivism. He says "Devotees of Rama must worship Lord Siva also. Rama Himself worshipped Lord Siva at the famous Rameswaram." **Vaishnavas do not accept this story and Govindaraja,**

the most famous of the commentators on Valmiki Ramayana has been at great pains (but without success) to explain away Valmiki's verse. Swamiji says, "Vishnu Purana glorifies Vishnu and in some places gives a lower position to Siva. Siva Purana glorifies Siva and gives a lower status to Vishnu. Devi Bhagawata glorifies Devi and gives a lower status to Brahma, Vishnu and Siva. This is only to instil and intensify devotion for the respective deity in the heart of the devotee. In reality no deity is superior to another. May you all realize the oneness of Siva and Vishnu." In many books and poems Swamiji has sung the glory of Lord Vishnu. In one of his Rama Navami messages he says: "It (Ram Nam) awakens the knowledge of God which is dormant in human hearts" and in Bhakti and Sankirtan he says: "It (Ram Nam) quenches the consuming power of worldly desires. It awakens the knowledge of God which is dormant in our hearts." His Sangeeta Ramayana is full of his love of Rama. In his Bhagawad Gita (One Act Play) he gives the essence of the Gita in the form of a drama. In his Sangeeta Bhagavata he gives us the essence of the eleventh Skandha of Bhagavata. In "Lord Krishna His Leelas and Teachings" he gives us the glory of Krishna's Leelas and Teachings. He says: "The flute is the symbol of Pranava. It produced God-intoxication in all beings and infused life even in insentient objects. The sweetness of the music was unsurpassed. He who once heard the music of Krishna's flute cared not for the nectar of Heaven or the bliss of Moksha". Swami Sivananda revels equally in the Mahamantra or Kalikantarava Mantra

हरे राम हरे राम राम राम हरे हरे ।
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

and in the Mrityunjaya Mantra

त्रयम्बकं यजामहे सुगन्धिं पुष्टिवर्धनं ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

as in the chanting of 'Om Mantra or in the chanting of Soham or in the Song of Chidananda.

In Lord Shanmukha and His Worship Swami Sivananda says "Subrahmanya symbolises Pure Consciousness which includes in it the meaning of even Om, the highest of all Mantras". (P 32) "Lord Skanda's grace is easily obtained" (P. 72). "Lord Muruga is the Pratyaksha Devata in this Kali Yuga" (p. 76). "The term Muruga represents a being with everlasting beauty, eternal youth and godliness." "Valli, Devayani and the Vel mean respectively Ichha Shakti, Kriya Shakti and Jnana Shakti i.e. the force of desire, the force of action and the force of knowledge. It is indicated that all these three abide in Subrahmanya who is Parabrahman Himself." (p. 13.) "From the esoteric point of view, Subrahmanya is the Lord who incarnated Himself to illumine the intelligence of human beings and liberate them from ignorance of various kinds which hides the truth from them." (P 29 .

5. THE SOUL

The Adwaita and Vishistadwaita and Dwaita concepts about the soul seem to be totally antagonistic irreconcilable, though they agree in saying that it is above and beyond the body and the senses and mind and life and that it is eternal and imperishable as shown in the Brahma Sutras Chap. II V, 3, 17, Ch. 3, V.3, 52 & 53). The Adwaita says that the soul is one and infinite; the Vishishtadwaita says that the souls are atomic and numerically infinite, and the Dwaita speaks of grades of souls—some being eligible for salvation (Muktiyogyas) and some being eternally bound to the wheel of Samsara (Nityasamsarins) and some being predestined for hell (Tamoyogyas), and says also that even liberated souls have diverse types and grades of bliss !

Swami Sivananda's philosophy has none of these bewildering puzzles and does not confuse us with such puzzles. Like the Gita, he takes his stand on the immortality of the soul and the unbreakable kinship of soul and oversoul and the basic and ultimate eschatological identity of soul and oversoul. Let me take as an illustration a casual letter by him to a Sadhaka as quoted in his "Guide to God-Realisation" :

"Hinduism is a vast ocean. Yet the one central teaching of Hinduism is clear and simple. It asserts that although all beings (human or other), through the entire

phenomena, there runs as the sole reality the Eternal spirit which the seers of old designated Brahman or the Infinite. The Infinite All-pervading Spirit is the real Self of every man, woman, child, beast, plant and even what is known as inert matter. One Consciousness pervades everything from the greatest God to the clod of earth. Difference is perceived only through ignorance; and the different layers of creation e.g. mineral kingdom, plants, animals and human beings, represent but different stages in the evolution of the soul towards the utter annihilation of ignorance. The human being is nearest this Realisation. And several methods are prescribed for achieving this awareness'.

These words remind us about a wonderful stanza in Shelley's *Adonais* and another in Wordsworth's *Immortal Ode*. "That light whose smile kindles the universe, that beauty in which all things work and move, that Benediction which the eclipsing curse of birth can quench not, that sustaining love which through the web of being blindly wove, by man and beast and earth and air and sea, burns bright or dim, as each are mirrors of the fire for which all thirst; now beams on me consuming the last clouds of old mortality."

"I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting sons
And the round ocean and the living air,
And the blue sky and in the mind of man,

A motion and a spirit that impels
All thinking things all objects of all thought,
And rolls through all things."

The question naturally arises, is the soul one with the Oversoul? Or is it a part or fragment or mode or aspect (Amsa or Prahara) of the oversoul? Or is it only an image of the Oversoul? Is it really separate or is the separation only apparent and illusory? If they are separate, how can the soul merge in the oversoul and become one? If they are one, why or how should they become or appear separate? These and other questions naturally arise. It is here that the major battles of metaphysics have been fought.

On these points the Upanishads and the Gita and the Brahma Sutras seem to speak with hopelessly divided voices. Take for instance the Upanishadic declarations:—

तत्त्वमसि । अहं ब्रह्मास्मि । अयमात्मा ब्रह्म । द्वासुपर्णा सयुजा
सखायाः । नाज्ञौ इशानीशौ ।

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ॥ (Gita)

See Brahma Sutras II. 3; 19 to 32 as against IV, 1, 3.

Swami Sivananda reconciles these statements in masterly way. In his Jnana Yoga. (pages 112-162) he shows how Atma is the witness of the three states (Jagrat, or waking and Swapna or dream and Sushupti, or deep sleep) and is distinct from the three bodies (Sthoola or gross and Sookshma or subtle and Karana

or causal) and the five sheaths (Annamaya or physical and Pranamaya made up of life-energy and Manomaya or mental and Vijanamaya or intellectual and Anandamaya or blissful). He points out that the innate nature of the soul is Sat, (being) Chit (consciousness) Anand (bliss). Swatantrya (independence) and Aiswarya (power). So long as the soul functions in a perishable body here or in Swarga (heaven) or in Naraka (hell) or in an imperishable immortal body in Paradise (Satyaloka or Vaikuntha or Kailasa) it will regard itself as inhabiting that body and as being Anu (atomic). But when in Nirvikalpa Samadhi the body and the senses and life and mind are transcended and the soul realises its disembodied infinite eternal Akhanda Paripoorna Satchidananda State, it realises itself as Infinite and as being one and only one. Just as God is Brahman in Himself and Eeswara in relation to the world, the soul realises itself as Anu when in relation to a perishable body or an imperishable body though it is really Vibhu and realises itself as One and Infinite in its disembodied state in Nirvikalpa Samadhi. In the case of the man who attains such a state of Bliss, all the diversities of creation are re-absorbed in the One-Infinite cause and cease to exist for him, though they certainly exist for others.

In Swami Sivananda's philosophy every soul is eligible for salvation (Moksha). He does not admit any classification of souls as Muktiyogyas and Nityasamsarins and Tamoyogyas. Nor is he an advocate of grades of bliss in case of liberated souls. There

doctrines are peculiar to the Dwaita system and are not found in any other Indian system of philosophy. In the Gita Bhagawan Sri Krishna says that men come to him from all directions and that his devotee never perishes and that all are eligible for salvation and that He saves his devotee from all sins and sorrows.

‘मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः

(III 23, IV 11)

न मे भक्तः ण्यश्च ते ॥

(IX 31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।

(IX. 32)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

(IX. 34)

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

(XVIII. 62)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मां शुचः ॥

(XVIII)

Some Dwaitins refer to Gita, XVI, 19.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु

(XVI-19)

Ajasram does not mean 'for ever'. It only means for an unlimited time as long as (sin) continues. Bhagavan says in XVI, 22 that of and when a man gives up the three gates of hell i.e. Kama (lust) and Krodha (hate) and Lobha (avarice) he attains the Supreme Abode. As a parallel case we may take Gita VI, 41. Then the Lord says that a Yoga Bhrashta (man of unfulfilled Yoga) goes to heaven for endless years.

प्राप्य पुण्यकृतं लोकानुपित्वा शाश्वतीः समाः ॥

But Saswata does not mean eternally. He lives in heaven so long as his Punya endures and is then reborn on the earth. The Lord of Love is ready to save and yearns to say and there is no warrant in any scriptural authority for eternally bound or eternally hell-dwelling souls or for gradations of bliss in Mukti.

6. THE UNIVERSE

The problems of Indian philosophy relating to the origin and the reality of the Universe are apparently baffling and bewildering. It is here that the doctrines of Avidya and Maya and Shakti and Prakriti have caused the greatest confusion and doubt. Nothing corresponding to these terms exists in the western systems of philosophy though we have some discussion about Truth and Error and Illusion. The Indian mind is keen and sharp and analytical and has propounded the above terms from the very earliest times to suggest a solution to the baffling problems of the origin and reality of the Universe. Why should the eternal Sat-chidananda become its opposite Anrita Jada Duhkha? How could it do so at all? Swami Sivananda poses this bewildering question thus "Nothing has been of so much controversy and heated discussion as the question, whether the world is real or unreal, whether the world exists or not? If it exists, what is the nature of existence? If it does not exist, why and how do we perceive it? These are problems which have been exercising the human minds from time immemorial in the East and in the West."

(Religion and philosophy XV)

Visishtadwaita and Dwaita posit the reality of things and have not got the above problem in the same

degree. No doubt Visishtadwaita affirms the unity of Being, Chit and Achit being but the body of God and God being One and eternal and with infinite auspicious attributes. Dwaita asserts Pancha Bheda i.e. (1) God being separate from souls, (2) God being separate from matter, (3) souls being separate from souls, (4) souls being separate from matter, (5) one kind of matter being separate from other kinds of matter. But even in Visishtadwaita and Dwaita the glaring problem persists why the soul being an Amsa of God and in which God is immanent and whose innate nature is Satchidananda identity itself with bodies, etc., which are evolutes of matter and which are not of the nature of Satchidananda and migrate from body to body undergoing birth and death. The answer given is that all that is due to Anadi Avidya (beginningless nescience) resulting in Kama and Karma and Janana (birth) and Marana (death) in endless cycles ! But how could Avidya dwell in or with Satchidananda any more than darkness can dwell in the Sun ?

This complicated and baffling problem becomes even more complicated and baffling to Adwaita ? If there is only one Atman and it is Jnana Swaroopa and it is Infinite Satchidananda, why should it become many and how could insentient Matter emerge from it and why should the one Infinite Soul get into embodiment and migrate from body to body ? The same answer is given that it is due to Avidya or Ajnana or Adhyasa or Maya and that such cause is Anadi (beginningless). But how could all this coexist in or with the one Satchidananda which, ex-hypothesi, exists for ever without a second ?

Sri Sankara who is one of the greatest metaphysicians of all time says that reality is of three kinds, viz., Paramarthika or noumenal which never changes, Vyavaharika or phenomenal which exists and undergoes change but which is sublated by Jnana and Pratibhasika i.e. purely illusory like a mirage. His doctrine of Mithya is the same as his doctrine of Vyavaharika Satya. He says that Maya is Anirvachaneeya, i.e., indescribable and that one cannot say that it exists because it disappears in Maya and that one cannot say that it does not exist because it is experienced till the attainment of liberation (Mukti). The criticisms urged by Sri Ramanuja in his Sribhashya and by Sri Vedanta Desika in his Satadooshani and the replies thereto and the criticisms urged by Sri Madhwa and his followers and the replies thereto form a tremendous mass of literature relating to religious polemics. Swami Sivananda is not interested therein. Nor am I. But there does seem to be an inherent weakness in such negative attitude as that indicated by the Anirvachaneeya Khyati.

Sri Sankara himself says that Avidya is Bhava-roopa i.e., a positive fact and not Abhava-roopa, i.e., a non-existent fiction or illusion. I have already stated that according to him Jnana (knowledge) is Vastu-tantra i.e. determined by the form and the shape of the object. Hence his system of philosophy is not pure idealism. I have shown above how among the post-Sankarites a cleavage arose as to whether Avidya has its locus in the Jiva or in Brahman. Avidya is said to have both Avarana Shakti (veiling and hiding the Brahman) and Vikshepa Shakti (projecting the universe). The difficulty

inherent in such a view is that if Maya is one with Brahman, we need not postulate both and that if Maya is separate from Brahman, the bottom out of the declaration 'Ekam Eva Adviteeyam' would be knocked out.

According to Advaita Eeswara is both the Nimitta Karana (efficient cause) and the Upadana Karana (material cause of the universe). Eeswara is Maya Sabalita Brahman (Brahman with Dynamic Maya). Maya is Anirvachaneeya and the Universe has only a Vyavaharika (relative and phenomenal) existence. According to Visishtadvaita Brahman, i.e., Personal God with infinite auspicious attributes is both the efficient cause and the material cause of the Universe. It stands for Satkhyati and says that the world is real. According to Dvaita God is the efficient cause of the universe while Prakriti is the material cause. Prakriti is subordinate and subservient to God. The universe is a reality. According to all the systems Maya consists of the three Gunas, i.e., Sattwa and Rajas and Tamas. The Sankhya doctrine of Evolution is accepted, though the Advaita adds that the nature of the change is Vivarta and not Parinama and hence the change is apparent like that of the appearance of a snake in a rope and is not real.

It is just here that the Shakta system, brings in remarkable and formative and fruitful idea. In his book 'Lord Siva and His Worship' Swami Sivananda has shown how Shaktism reconciles the concepts of Siva and Shakti and Maheswara and Maya and Prakriti. By interposing the category of Shakti between Shiva and Maya and by affirming that Siva

and Shakti are one and that the static Siva becomes Dynamic Shakti, the contradictions pointed out above are resolved. The doctrine of Avikariparinama of the Shakta system postulates that God becomes the world without in any way lessening by a jot his integrality and infiniteness, whereas in ordinary evolutionary change the cause must cease to exist in the causal state before it can change over into the state of effect. Thus the Universe is a reality but not an unchanging and independent and supreme reality like God but a changing and dependent and subservient and subordinate reality. By God's will or Sankalpa it emerges into being as effect and by His will it is absorbed into the cause. He is the unchanging one and yet He has become matter and Soul and God (Annam, i.e., food) Annada (eater of food) and Annadata (giver of food).

Into this labyrinth of theory and counter theory and of argument and counter-argument, Swami Sivananda has brought a clear and logical and at the same time constructive and synthesising mind. He uses the concept of Maya but says "I fully believe in the theory of Maya of Sri Sankara but I am not a Mayavadin of the old school of thought who have misunderstood this doctrine" (Sure Ways of Success in Life and God-Realisation). He says further: "This world is not an illusion. It belongs to a lower order of reality than the Absolute. It is a relative reality while Brahman is absolute Reality." (Religion and Philosophy) It is thus clear that while fully believing and teaching the identity of the soul and the oversoul

and calling by the term *Maya* the power which disturbs the consciousness of such identity, he does not regard the world as a mirage or a dream or a fiction or an illusion or a hallucination or a mere figment of the imagination.

It seems to me that Swami Sivananda has given us the best solution of this tangled problem of creation. He has taken Sri Sankara's solution which is based on the Upanishads and taken out of it the concept of illusion or unreality and has preserved the concept of Nirvikalpa Samadhi and the identity of Brahman and Jiva at the latter's highest level of being. The explanation of *Maya* as *Ya Ma* (who is non-existent) is but a piece of scholarly agility and nimbleness of mind. *Maya* is from the root which means the principle of finitisation (मीयते अनया इति माया) the power which finitises and measures and variegates the infinite immeasurable one. *Maya* is *Shakti*, i.e., the inscrutable power of Brahman by whose will (*Sankalpa*) the one became the many. The Universe is not a mere fictitious illusion like a dream or a mirage but a dependent and derivative and evanescent reality which emanates from the infinite Brahman and is reabsorbed into Brahman. The Brahman does not lose his integrality and infiniteness by emergence of the Universe. The universe pursues its course of evolution under the command and supervision of *Eeswara*, but the universe itself is not an evolute. *Parinama* implies change, the cause losing its condition and passing into effect. The instances of clay and pot, gold and jewel, milk and curd, etc., are classical examples. *Vivarta* implies

illusory and non-existent change, the cause continuing to be what it was while appearing to be a cause and there being no real emergence of any effect. The instances of snake and rope, pillar and man, mirage, etc., are classical examples. But what we have in fact is the emergence of a dependent and derivative reality which does not lessen the integrality and the infiniteness of the cause. Let us take some instances. When aqueous vapour which is all-pervasive hardens into water or snow or ice and even becomes huge icebergs, these are real but are only aqueous vapour in another state. When the incandescent fire-mist became the sun and the sun split into the sun as he is, and the other members of the solar system, these latter are real but are dependent on him and revolve round him and will fall into him eventually. The best example is that given by Sri Krishna who does not mention snake and rope, clay and pot, but mentions ether and air.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

(IX-6)

(All beings and forms are in Me just as the vast omnipresent wind is in ether.) Wind is the evolute of ether but the infiniteness of ether is in no way lessened or subtracted from by the evolute Ether is immanent in wind and transcends it and continues to be infinite and omnipresent. In the same way the universe emerges from God and God is immanent in it and transcends

it. The emergence of the Universe does not lessen or subtract from the integrality and infiniteness of God.

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

(That is Infinite, this is Infinite, Infinite emerges from Infinite, taking Infinite out of Infinite, what remains is Infinite.) That is why in Gita IX 4, 5, 7, 8, 9 and 10 Sri Krishna gives a solution which sets at rest once for all the controversies about the matter.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ (IX-4)

(All this is pervaded by My unmanifest being. All beings are in Me but I am not in them.)

He then proceeds to say in apparent contradiction:

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ (IX-5)

(All beings are not in Me. See my Eeswara Yoga. I support all but am not confined to them. My being creates and nourishes all.)

Do not these verses show that by His will and His glory He creates the Universe but is not limited by it. He has become the universe and is immanent in the universe and yet transcends the universe.

How is this affected ? Sri Krishna says that it is done by His Prakriti. Shakti, Maya, Prakriti are synonymous terms.

सर्वभूतानि कौन्तेय ! प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ (IX-7 to 10)

(All beings are withdrawn into My Prakriti at the end of each Kalpa and at the beginning of the next Kalpa I allow them to emerge into being. By controlling My Prakriti I allow all the beings to emerge from their quiescence in Prakriti. Their doings do not affect or bind Me as I am only a witness and am not in a state of attachment or incitement in regard to their Karma. By the will of Me as Overlord, Prakriti goes on with her work of creation. Owing to this cause the world undergoes continuous change.) In interpreting the word Prakriti in IX,10, Sri Sankara uses the words Maya and Avidya. Maya and Avidya have other ideological associations. Prakriti and Shakti are far better words. I think that the word Viparivartate in Gita IX, 10, is a telling word and steers clear of both Vivarta and Parinama. It is this Viparivartana that is meant by the technical word Avikariparinama in Shaktism. That is a far better word than Mithya or Tuchcha or Asatya or Vivarta or Parinama. Lord Sri Krishna clearly says that God can be and is with the universe as His body or in His infinite

and eternal glory without any such clinging and enacting embodiment as Visishtadwaita affirms. Sri Krishna proceeds to say:—

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ (IX-11)

(Fools regard me with contempt as one who has a human form. They do not see supreme nature as the Overlord of all beings.) God is thus above and beyond Prakriti and Her Gunas and evolutes and eternal and infinite and unchanging.

In Gita, VII 13 to 15, 22 He says that Gunamayī Maya or Yoga Maya obscures Him. In Gita IX, 12, He refers to Rakshasi and Asuri Prakriti. Devotion to Him leads to our rescue from such Maya. In IX, 13 He says that by resorting to His Daivi Prakriti we can get devotion to Him and the resultant salvation.

Sri Krishan works out the above-said view in another but cognate way in VIII, 18, 22.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥
भूतप्रायः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥
परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

Contrast यस्यान्तःस्थानि भूतानि here with न च मत्स्थानि भूतानि in IX, 5. The universe is in Him and yet not in Him i.e. are energised by him but do not limit him or create a gap in His being. The Lord uses the word Avyakta and says that all beings come out of Avyakta at dawn, i.e., creation and enter Avyakta at night, i.e., dissolution. Avyakta is the same as Prakriti, stated in Gita IX 4 to 10. In fact Shakti and Avyakta and Maya and Prakriti are synonymous words in the Gita. In IV, 6, the words Prakriti and Maya are used. In VIII, 18 to 22, Avyakta is used. It is used also in XIII, 5 to indicate the originating source of creation. In IX, 4 to 10 the word Prakriti is used. In XIII, 16, Sri Krishna says that the union of Kshetra and Kshetrajna is the cause and origin and source of all creation. Sri Krishna uses the word Yoni Mahat Brahma in XIV, 3 and 4.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भे दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥

सर्वयोनिषु कौन्तेय ! मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

What clearer words can there be to show that God is both Father and Mother ? Prakriti or Shakti or Maya or Avyakta or Mahat or Kshetra is the operative and active and dynamic principle of self-finitisation in Brahman bringing about the emergence of infinite finites out of the Infinite without lessening the infiniteness of the Infinite. What a sublime philosophic and spiritual idea ! The Gita is and must be our sheet-anchor in this as in all other matters. It says

that Matter and Souls are God's Apra Prakriti and Paraprakriti and contains no whisper about their unreality or fictitiousness.

Thus though the Gita uses many words such as Prakriti, Maya, Avyakta, Mahat, Brahma, etc., it clearly describes Prakriti as an aspect of God. When Sri Krishna says that He incarnates by controlling His Prakriti by His Maya (प्रकृतिं स्वामधिष्ठाय संभवाभ्यात्ममायया IV-6).

He clearly indicates that Nature is a mode or aspect of His being and that it is with the aid of Prakriti and His Maya (divine power) that He incarnates for the welfare of all beings. The very words प्रकृतिं स्वामवष्टभ्य are found in IX,8, in regard to the creation of all beings. God creates the world and all the beings in it to enable them to know Him and attain His grace. I have already shown above how one aspect of Maya (Avidya or Yoga Maya or Guna Mayi Maya) obscures our vision of God (VII, 13 to 15 and 25). Another aspect of Maya (Vidya Maya) reveals God to us. Vide Gita, IX, 13 where he refers to Daivi Prakriti as referred to above.

Thus while Nature and Soul are aspects of the Supreme, we must never forget that He is the Adhyaksha (Overlord of creation, Gita IX, 10) that He is the Purushottama who is beyond both Kshara and Akshara, and that He is the Lord of all (परं भावमजानन्तो मम भुतमहेश्वरम् IX. 11).

Thus He has become the universe and is immanent in it and yet transcends it. He is unaffected by the

actions of His creatures (उदासीनवदासीनम्) (IX.9). He is the bestower of supreme infinite eternal bliss to all.

The essence of the truth lies in the united view of Advaita and Vishishtadvaita that God is both the efficient cause and the material cause of the Universe (Abhima Nimitta Upadana). The Hebraic religions (Christianity and Islam) leave a gap between God and the world and say that God's will created the universe out of nothing. *Ex nihilo nihil fit*. The more logical Indian mind realises the unity of Cause and Effect. Dvaita which separates everything from everything else makes God the efficient cause and Prakriti the material cause of the universe. But Dvaita reintroduces the principle of unity by saying that Prakriti carries out the will of Eeswara. Thus the indefensible Sankhya concept of an independent and insentient Prakriti deluding innumerable Purushas is left far behind. Prakriti is Brahma Shakti or Parameswari Shakti.

Swami Sivananda has given us the Gita view of the universe and has steered clear of all the analogies and controversies emphasised by Advaita and Visishtadvaita and Dvaita. He says:—

“The entire visible universe is the glorious Virad-swaroopa, the cosmic form of the Supreme Lord. Nature in her unsullied state is the most glorious manifestation of the Almighty. Nature means Prakriti. Prakriti is the Divya Shakti of the Lord.” (Words of Ancient Wisdom, P. 53)

It may well be asked why at all the One should become the Many or the unlimited and Infinite should become limited and finite, or the Blissful should become miserable, or why the Bodiless should become bodied. The answer is that it is the nature of Brahman to manifest itself just as it is the nature of the Sun to shine or of fire to burn.

दैवस्यैष स्वभावोयं आप्तकामस्य का स्पृहा ।

In his Moksha Gita Swami Sivananda gives us the illustration of a King acting in a drama as a beggar.

स्वेच्छया च यथा राजा नाटके भिन्नुभूमिकां ।

आधत्ते सच्चिदानन्दब्रह्मायं जीवभूमिकां ।

जगन्नाटकरंगेऽस्मिंस्तथा लीला कुतूहलात् ॥

We may well say that by such self-finitisation the Infinite will realise its bliss with a different intensity when it feels the limits of finitisation and then becomes Self aware of its infinity. A well-known Sanskrit verse says (निर्वाणाय तदृच्छा तप्तस्या हि विशेषतः) a sun-burnt person enjoys all the better the joy of standing in the shade. There is a new intensity of joy when a man who has lost his sight recovers it and sees the beauty of the world again. A beautiful lyric by Gray gives us a fine expression of the intense and thrilling joy of such rebound from disease to health, from misery to bliss.

“See the wretch that long has lost
On the thorny bed of pain,
At length repair his vigour lost

And breathe and walk again.
The meanest floweret of the Vale,
The simplest note that swells the gale,
'The common sun, the air, the skies,
To him are opening Paradise.'

The most telling illustrations of this joy are found in the story of the Prince who had been abdicated and brought up by hunters and then discovered his royal lineage and in the famous lines in Valmiki Ramayana.

यथामृतस्य संप्राप्तिः यथा वर्षमनूदके । प्रणष्टस्य यथा लाभः ॥

(Like the reunion with one who had been dead, like a shower of rain in a rainless and parched-up desert, and like the recovery of lost wealth).

7. ADWAITA AND VISISHTADWAITA AND DWAITA

These philosophic systems have long been regarded as mutual foes bent on destroying one another. They are inherent in the human mind at one or another of its levels. Sri Krishna indicates this when he says:

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

(IX. 15)

Ekatwa, Prithaktwa, and Aprithaksiddhatwa (identity, separateness, inseparability) are three natural outlooks. Sri Ramakrishna Paramahansa and Swami Vivekananda were the first teachers to harmonise Adwaita and Visishtadwaita and Dwaita. Sri Ramakrishna said:

“There is no distinction between Impersonal God (Brahman) on the one hand and the Personal God (Shakti) on the other. When the Supreme Being is thought of as inactive, He is styled as God the Absolute (Shuddha Brahman); and when he is thought of as active-creating, sustaining and destroying, He is Shakti or the Personal God. God with form and God without form are not two different beings Just think of a shoreless ocean—only here and there are visible blocks of ice formed by intense cold. similarly

under the cooling influence so to say, of the deep devotion of His worshipper, the Infinite reduces Himself and the Finite appears before him as a Being with form. Again, as on the appearance of the Sun the ice melts away, so on the appearance of the sun of knowledge God with form melts away into the formless”.

Maya is of two kinds—one leading towards God (Vidya Maya) and the other leading away from God (Avidya Maya).

Swami Vivekananda says:

“In these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in the wonderful unity that is reached in the Adwaita system. Our solution is that the Adwaita is not antagonistic to the dualistic. We say that the latter is only one of three steps. Religion always takes three steps. The first is dualism: Then man gets to a higher state partial non-dualism. And at last he finds he is one with the Universe. Therefore the three do not contradict but fulfil.”

Swami Sivananda states the same truth thus:

“They are all stages on the way to the ultimate truth and Para Brahman. They are rungs on the ladder of Yoga. They are not at all contradictory. On the contrary, they are complementary to one another. (Religion and Philosophy).

“They are all stages on the way to Ultimate truth Para Brahman. They are rungs on the ladder of Yoga.

They are not at all contradictory. On the other hand they are complementary to one another. These stages are harmoniously arranged in a graded series of spiritual experiences (World's Religions, P. XV).

“He reconciles them on the basis of Adhikari Bheda (diversities of endowments and aspirations). He finally says: “Adwaita Vedanta embraces all the religionists. It holds that salvation is within the reach of all. Every one is on the road to salvation or Self-realisation. Vedanta teaches you to feel oneness with all.”

8. SYNTHESIS OF SADHANAS

We have had in India many resounding battles about the superior efficacy of Karma or Bhakti or Prapatti or Jnana or Dhyana. The Adwaitis exalt Jnana; the Dwaitis exalt Bhakti; the Visishtadwaitis exalt Prapatti over even Bhakti and Jnana; and the Yogis exalt Dhyana and Samadhi. And yet Sri Krishna says that each one of these leads us to Him, though the late teachers give that power only to one Sadhana and deny it to the others.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(XIII-24, 25)

(Some behold Him by Dhyana; others by Sankhya or Jnana; yet others by Karma Yoga; yet others by Upasana or Bhakti, not knowing Him thus but hearing about him from others. They with full faith in Sruti cross death).

The words Kechit, Anye and Apare are decisive and clearly show that each Yoga by itself or in combination with others can lead to Moksha. Though ordinary Karma is connected with a sense of doership and possessiveness (Ahankara and Mamakara) and with a

desire for results i.e. the fruits of Karma are a source of bondage and sure to cause recurrent births and deaths, Karma Yoga in which such elements are absent and Karma is done to carry out God's commands and please Him and offering the fruits of Karma as a dedication to Him and for the welfare of the world, has a powerful Bhakti and Dhyana and Jnana element also. Such Karma Yoga will destroy the binding power of the present and future Karmas while the Bhakti-Dhyana-Jnana element will destroy the force of Sanchita Karmas (acts to bear fruit in future births) also, leaving the Prarabdha Karmas (acts which have begun to bear fruit in this birth) to be worked out by enjoying the fruits. This truth is clearly stated in the Isavasya Upanishad Verses 9-11:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
 ततो भूय इव ते तमो य उ विद्यायां रताः ॥
 अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
 इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे ॥
 विद्यां चाविद्यां च यस्तद वेदो भये ॐ सह ।
 अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

Mere Karma (Avidya) leads to darkness if it is done with expectation of fruits. Swami Sivananda says: "Avidya means here Karmas or Vedic rites such as Agnihotra, etc., that are performed with expectation of fruits." (Principal Upanishads p. 7) So does mere Vidya (i.e. knowledge of the inferior deities or book-knowledge of God divorced from Lokasangraha Karma) lead into even greater darkness and will not lead to the radiance

of God-realisation. But when we have Vidya (knowledge and love of God), and do acts to carry out God's commands and without a sense of doership and possessiveness and realising that the Gunas of Prakriti do the actions and offering the fruits to Sri Krishna in a spirit of Asanga (detachment) and Krishnarpana (dedication to Sri Krishna) for the welfare of the world (Lokasangraha), the Karma Yoga prevents the present and future Karmas from leading us into Samsara while the Bhakti-Dhyana-Jnana element in such Karma Yoga destroys the force of past Karmas.

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन ॥

(IV-37)

Why then have any battles about the Yogas? In the Karma Yoga we have to obey His orders and offer the fruits to Him and work as His servants. Does not this imply Bhakti and Prapatti and Jnana also? Bhaktas and Jnanis and Dhyanis also have the duty of Lokasangraha laid on them. In XVIII, 51 to 55 the Lord gives us a complete fusion of the Yogas.

Swami Sivananda's 'Yoga of Synthesis' is a treasure-chest of wisdom. "To behold the one Self in all beings is Jnana, wisdom; to love the Self is Bhakti, devotion; to serve the Self is Karma, action. When the Jnana Yogi attains wisdom, he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the one Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is the spontaneous

expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogi attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one, in which three different temperaments emphasise one or other of its inseparable constituents. Yoga supplies the method by which the self can be seen, heard and loved" (Yoga of Synthesis, pages 11-12).

"Synthesis is the hallmark of Indian Philosophy. Hinduism is renowned for its universality. You can find a synthesis of all paths in the Upanishads too. The Upanishads are intentional revelations and hence do not fall short of the all-round approach that may be tried by various kinds of men towards the ultimate goal of life ! (do)

"The Yoga of synthesis is the most suitable and potent form of Sadhana, The Yoga of synthesis alone will bring about integral development. Just as will, feeling and thought are not distinct and separate, so also work, devotion and knowledge are not exclusive of one another." (do)

"The Yoga of synthesis alone is suitable for this modern age. The four Yogas are interdependent and inseparable. Love is endowed in service. Service is love in expression Knowledge is diffused love and love is concentrated knowledge. Karma Yoga is always combined with Bhakti Yoga and Jnana Yoga. Bhakti Yoga is the fulfilment of Karma Yoga. Raja Yoga is the fulfilment of Karma Yoga and Bhakti Yoga. Jnana Yoga is the fulfilment of Karma Yoga,

Bhakti Yoga and Raja Yoga.” (Do P. 12. See also Light Divine P. 167)

There must be integral development. Vedanta without devotion is quite dry. Bhakti without Jnana is not perfect. How can one who has realised his Atman remain without serving the world which is without doubt Atman only ? Devotion is not divorced from Jnana, but Jnana is rather exceedingly helpful to its perfect attainment. Para Bhakti and Jnana are one” (Religion and Philosophy P. 9).

“These paths are made in accordance with the temperament or tendency that is predominant in the individual. One path does not exclude the others. The path of action is suitable for a man of Karmic tendency. The path of love is adapted for a man of emotional temperament. The path of Raja Yoga is fitted for a man of mystic temperament. The path of Vedanta or Jnana Yoga is suitable for a man of will or reason. Each path blends with the others. Ultimately all these paths converge and become one.” (do pages 10, 11)

“I believe in the integral development of synthetic Yoga” (Sure Ways for Success in Life and God-realisation).

This idea has the full support of Sri Krishna in Bhagawata XI. 20, 7 and 8.

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्त्तुम् ।
 तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥
 यद्वच्छ्रया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
 ननिर्विण्णो नातिसक्तो भक्तियोगोस्य सिद्धिदः ॥

Nay, Sri Krishna says in Gita VI, 29-32 that the Jnani who sees his self in all and all in himself becomes conscious of the Lord in all beings and all beings in the Lord and loves the Lord with supreme love and shares in the joys and sorrows of all beings.

In his Yoga in Daily Life, Swami Sivananda says:—

“There are four Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Karma Yoga is suitable for people of active temperament, Bhakti Yoga for people of devotional temperament, Raja Yoga for men of mystic temperament and Jnana Yoga for people of intellectual temperament with bold understanding and strong will-power. Bhakti Yoga is suitable for the vast majority of persons as they are emotional. Ladies can realise God quickly as their hearts are filled with devotion”. P. 5.

Swami Sivananda has explained each of the four Yogas at great length in various books. In Section IV of Yoga in Daily Life he describes Karma Yoga. The Gita is the supreme manual of Nishkama Karma Yoga in the whole world. Swamiji says: “Think that Lord Siva is working through your hands and is eating through your mouth.” (P. 33)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

(At all times do your duty of fighting, remembering Me. VIII, 7)

Swami Sivananda warns us against the Karma Yogi becoming proud of his Nishkama Karma and forging thereby a more powerful means of bondage. He says:

"Seva Abhimana is more dangerous than the Abhimana of worldly persons—Seva Abhimana is more difficult to eradicate than the ordinary Abhimana of worldly-minded persons. This is a very subtle Abhimana which lurks in the corners of the mind" (Karma Yoga is the best of Yogas—Jnana Surya series No.5.P.1.)

Swami Sivananda has boldly declared that Karma Yoga by itself can lead to God-realisation, though Advaitis regard it only as bringing Chittashudhi and say that Raja Yoga will lead to concentration of mind (Chitta Aikagrata) and that Bhakti Yoga will lead to Jnana and that Sravana and Manana and Nididhyasana alone will lead to Jnana and that Jnana alone can bring salvation and though Visishtadwaitis and Dwaitis will give only a subordinate place to Karma and even Jnana and say that Raja Yoga has become non-existent and that Bhakti Yoga alone will give us salvation. He says: "Karma Yoga is not only a means but also the end in itself like Bhakti Yoga. It is quite independent. A Karma Yogi need not study the Upanishads. He need not practise Sarvana, Manana, and Nididhyasana (hearing the Srutis, reflection and meditation) He plunges himself in the service of humanity alone one-pointedly. He is a Karma Yoga Parayana. He has taken sole refuge in this Yoga alone. When his heart is perfectly purified he gets illumination and Self-Knowledge through Lord's grace just as a devotee gets knowledge through Lord's grace without the practice of Sravana, Manana and Nididhyasana. There is a mysterious power or Achintya Shakti in the practice of Karma Yoga which transforms the mind

of the aspirant and helps him in the attainment of knowledge of Brahman". (Karma Yoga is the best Yoga. P. 3.)

"He who attends on a helpless man when he is in a dying condition does more Sadhana than a man who does meditation in a closed room. If he does service for one hour it is equal to meditation for six hours". (do. p. 5).

He points out also how those who take to Jnana Yoga without the purification of the heart by Karma Yoga remain as debators as dry pandits'. (do.p.4).

Swami Sivananda's exposition of Raja Yoga has been described by me above. He expounds Bhakti Yoga in various books (Bhakti and Sankirtan, Essence of Bhakti Yoga, Treasure of Teachings, etc.) Bhakti Yoga is the easiest and sweetest of all Yogas and even in it Bhajan and Sankirtan are the sweetest of all. Sri Krishna says in Gita.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

(XI-4)

(It is the King of Vidyas. It is the king of secrets. It is pure. It is supreme. It can be easily known. It is pure Dharma. It is easy to do. It yields perennial results)

(IV, 2):

भक्त्या त्वनन्यया शक्य ब्रह्मेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

(XI-3)

(By supreme love alone I can be truly known, seen and realised in union)

The various aspects of Bhakti are clearly enumerated in the Bhagawata.

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

In his Treasure of Teachings Swami Sivananda says:

“Sankirtan Yoga is the easiest, surest, quickest and safest path to attain God-realisation”. (p.45).

“In this iron age Japa is the easiest way of God-realisation.” (P. 47).

“Bhava is the main basis of Rasa—Rasa is the nectarine transcendental bliss.” (P. 51).

“Sankirtan is an exact science. The harmonious vibrations produced by singing the names of the Lord help the devotee to control his mind easily” (Akhandan Kirtan p. 7.)

In Bhakti and Sankirtan he expounds elaborately Sandilya's wonderful Bhakti Sutras. He has expounded Narada's Bhakti Sutras also. To be with Him is to be immersed in Bhajan and Kirtan, in Preme and Om. He says: “Prayer has tremendous influence. I have many experiences.” He emphasises also worship or Upasana. All Puja (worship) is holy but Manasika Puja (mental worship) is the holiest of all. Faith and Love and Bliss are inseparable. At the same time Swamiji has warned us against the devotee becoming proud of his devotion and against Bhakti leading to any moral corruptions. (P. 105-6) The crown of Bhakti is Prem.

A very fruitful idea of Swami Sivananda on Bhakti is found in his *Essence of Bhakti Yoga*. It is in fact an exposition of Vyasa's exposition of the philosophy of Bhakti in the Gopi episode in Skandha X of the Bhagawata. There Vyasa equates Bhakti and Jnana and says that as Atma Jnana burns up all Punya (religious merit) and all Papa (sin), the supreme Bhakti of the Gopis had a like effect.

दुःसहप्रेष्टविरहतीव्रतापधुताशुभाः ।

ध्यानप्राप्ताच्युताश्लेष निर्वित्या क्षीणमंगलाः ॥

(Their sins were burnt away in the fire of the grief of their unbearable separation from Krishna. Their religious merits were overborne by the supreme bliss of their embrace of Krishna in meditation).

Swami Sivananda says: "The illustration of the two varieties of Samadhi is found in the Rasa Lila of Sri Krishna. At first the Gopis perceive that all is Sri Krishna alone. This is equal to Savikalpa Samadhi. Afterwards they feel that even they themselves are Krishna only. This is equal to Nirvikalpa Samadhi where the sense of ego is absent. The *Srimad Bhagawata* is the Bible of the devotees. It illustrates the various kinds of Rasas and modes of developing Bhakti." (*Essence of Bhakti Yoga* p. 7) Swamiji describes in the same work the five kinds of Bhakti Bhavas viz., Shanta, Dasya, Sakhya, Vatsalya, and Madhurya, the Madhura Bhava of the Gopis and especially of Radha Devi being the highest Summit of Bhakti Rasa (P.54-61). Swamiji gives also an exalted description of Sri Ramanuja's eleven suggestions for

developing and intensifying Bhakti, viz., Abhyasa, (repeated Bhakti), Viveka (discrimination), Satya (truth), Arjava (straightforwardness), Kriya (doing good to others), Kalyana (wishing the well-being of all), Daya (compassion), Ahimsa (non-injury), Dana (charity) and Anavasada (cheerfulness).

अहिंसा प्रथमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।

सर्वभूतदया पुष्पं क्षमा पुष्पं विशेषत ॥

ध्यानं पुष्पं तपः पुष्पं ज्ञानं पुष्पं तथैव च ।

सत्यमष्टविधं पुष्पं विष्णोः प्रीतिकरं भवेत् ॥

(Ahimsa, Indriyanigraha (sense-control), Sarvabhoota Daya (compassion to all beings), Kshama (forgiveness), Dhyana (meditation), Tapas (austerity), Jnana (wisdom) and Satya (Truth) are the eight flowers which are dear to Lord Vishnu)

Swami Sivananda has expounded Jnana Yoga with great elaboration in many of his writings. In 'Yoga in Daily Life' he gives a list of the books which a beginner in Vedanta and an advanced student should study. He gives a clear enunciation of Vedanta formulae and especially Soham Dhyana for meditation. His book Vedanta for Beginners, First Lessons in Vedanta, Philosophy and Meditation on Om, Secret of Self-realisation, How to get Vairagya, First lessons in Vedanta, Vedanta in Daily Life, Jnana Yoga etc., are the books which must be studied by us to realise the glory of Jnana Yoga. In the Voice of the Himalayas he says: 'The Upanishads constitute the life-breath of India.....Vedanta is a system of life-itself. It

represents the fundamental basis on which alone a universal religion, or "a Universal Congress of Faiths" can be built." (p. 55) In regard to Jnana Yoga Swami Sivananda warns us against our becoming proud of our knowledge and vain about her intellect and contemptuous and contentious in our dealings with others. (First lessons in Vedanta P. 137.).

9. THE ESSENCE OF SRI SWAMI SIVANANDA'S PHILOSOPHY

Thus Swami Sivananda's philosophy which may be called Sivism is the essence of the Upanishads and the Bagawad Gita and Brahma Sutras. It is not an eclectic combination of Adwaita and Visishtadwaita and Dwaita. I would prefer to call it Poorna-dwaita or Integral Hinduism. According to Swamiji God is Nirguna and Saguna, Nirguna viewed in His own being and Saguna viewed in relation to the universe which He has become and in which He is immanent and which He transcends. Hence Brahman is Paramatma and Paramatma is Eeswara or Bhagawan.

In the Gita XII verses 2 to 7 and XIV, 27 Sri Krishna says that He and Akshara (Brahman) are one. It is wrong to import notions of higher and lower as between the Absolute and God or as among the Trimurtis who are only three aspects of God.

The Universe is neither a supreme unchanging reality as God or a mere illusion or phantasm or appearance or dream or mirage. It is a dependant, changing evanescent reality. God has become the world and is immanent in it and yet transcends it. That is His Nature and His Glory. He does not

manifest the world for His enjoyment. Such manifestation is one to His Leela or sport and out of Daya (compassion) to enable the souls to work out their Karmas and attain liberation. He is the eternal Creator and Preserver and Destroyer of the Universe. (Srishti Sthithi and Samhara) From another point of view He is also the cause of the discursion of the soul's nature (Tirodhana) and of the like nature (Anugraha). All the five aspects put together are called Panchakrityas (the five doings of God). He is one with His Shakti and is out of His Shakti that the world has emanated. He manifests himself as the world without there being a diminution of his infiniteness and integrality. The soul is essentially one with God. His self-discursion and self-revelation lead to the intense bliss of Self-realisation. Such liberation can be attained by any one of the Yogas (Karma or Bhakti or Prapatti or Jnana) or by a synthesis and combination of them. The latter is the best of all such Sadhanas. Swami Sivananda has strongly re-emphasised Dhyana Yoga in its forms of Kundalini Yoga and Hatha Yoga and Raja Yoga and Japa Yoga though his predecessors did not do so. He has fused Yoga and Vedanta into one. He believes in the concepts of Ishta Devata and Ishta Sadhana. He specially delights in and commends Kirtan Yoga.

Swami Sivananda holds that all are eligible for salvation. He does not acquiesce the doctrine of eternally bound or eternally hell-dwelling souls. Nor does he admit gradations of bliss. Both the types of beatitude

are of the nature of infinite supreme eternal bliss. They are not higher and lower grades of bliss but two types of bliss. He specially affirms and glorifies the bliss of Nirvikalpa Samadhi though some previous teachers denied it. He is thus an Adwaita philosopher and boldly affirms the oneness of Jiva and Brahman.

Chapter Four

SWAMI SIVANANDA'S MESSAGE

1. MESSAGE TO INDIA

Swami Sivananda is not only a sage and a seer and a prophet and a saint. He is also a patriot and a social servant and a believer in liberty and equality and fraternity and justice. When India attained independence on 15th August 1947, he rejoiced exceedingly and gave a great message.

"Today India is a free Nation. Glory to the Mother. Glory to those brave workers who, under the inspired leadership of Gandhiji strove towards the end."

While advising India to become eminent in science and economics and politics, Swamiji stands for India's taking her stand on the eternal principles of life for which she has stood all along. In his broadcast message from the Vijayawada station of the All-India Radio on 2nd October 1950 during his All-India Tour in 1950, he said: "India is a garden rich with the fragrance of the flowers of tolerance, virtue, love and goodness, the fruits of spirituality and Divine realisation cultured out of the seeds of the recognition of universal brotherhood and the oneness of mankind. India can show the right road to all, because of her glorious heritage, and lead all to prosperity, peace and perpetual bliss." (Radio Talks, p. 22).

Swami Sivananda stressed two weak points in the character of the Indians, viz. fatalism and extravagant

expenditure on marriages. He says, "Don't say Karma, Karma. My Karma has brought me to this. Exert. Exert."

Money is being wasted in marriages and other ceremonies. Save money and spend it on building the Nation. Every pie spent in this direction is well spent. Do not become a slave of social customs. They are the stumbling blocks to progress. They tend to weaken the nation."

But today in India we find new antireligious trends of showing their heads. It is no doubt true that when Free India proclaimed itself as a secular State all that was meant was only that there would be perfect religious toleration and religious liberty in India. A secular state was not meant to be an anti-God or atheistic or agnostic state. But the forces of secularism and materialism which are rampant all over the world have repercussions here and there in India as well. Though Communism is only a political doctrine and though as yet its political influence is not much at the present time, yet it favours secularism of outlook and a materialistic attitude to life and is either contemptuous of religion or hostile to religion. In some portions of India anti-God movements have raised their heads. Swami Sivananda has lifted his warning voice against these tendencies and forces and says that India's natural spirituality of outlook will nullify such tendencies and will ultimately prevail.

2. MESSAGE TO THE WEST

Swami Sivananda knows that in the west science and democracy and nationalism have taken rapid forward strides and is in general sympathy with such modern tendencies. But he gives a warning to the west that it must know their limitations. He says: "A scientist works in the physical plane with a finite mind and with instruments. He knows the physical laws. He has some knowledge of the elements, atoms and physical energy. His knowledge is fragmentary. He has no experience of the Whole. He has no knowledge of the transcendental or superconscious state." (Lord Siva and His Worship).

The fact is that the latest aspects of science in the Post-Newton age are in harmony with religion in general and Hinduism in particular. The latest science regards the universe as infinite and says that space is itself finite though expanding. Molecules and atoms have ceased to be the ultimate constituents of matter. We have arrived at protons and electrons and Neutrons. As Balfour wittily said, matter has not only been explained but has been explained away. Light has become more of a mystery than ever before. Its velocity is the same under all circumstances. Einstein speaks of relativity and the fourth dimension Time. Minkowski says, "Henceforth space by itself and

time by itself are doomed to fade away, and only a kind of union of the two will preserve an independent reality." The older science regarded the universe as a world of matter moving in an independent space and an independent time. It saw lumps of matter moving in space and time according to certain laws irrespective of our mind. The newer science says that there is nothing absolute about space or time and that what we have is a spatio-temporal relation which is obtained by each observer combining his space and time measurements, and that the picture of the Universe is a mental creation. The older science swore by the principle of Determinacy. The newer science propounds the principle of Indeterminacy. The modern scientific attitude to the mind also has undergone a change. For some time Behaviourism which emphasised the bodily behaviour rather than the mental state held the field. But it over-simplified the mind and could not explain memory. Freud investigated the unconscious and propounded his doctrine of repression and his theory of the Libido. But his psycho-analysis overdoes the sexual content. There are, today, various mutually incompatible aspects of the theory of psycho-analysis

Thus science today knows more about matter than about mind, and what it knows about matter shows that Matter is more of a mental creation than the solid matter of the older scientific concepts. Swami Sivananda is entirely right in saying, as stated above, that "this (the scientific knowledge) is fragmen-

tary and he (the scientist) has no knowledge of the Whole and knowledge of the transcendental or super-conscious state." Modern science is coming nearer and nearer to the Indian concept of Shakti or Maya which deals with a category which is subtler than Matter or Mind and which is the prim of both and from which comes the energy which propels the activity of both. Swami Sivananda points out also that till the western scientists understand and practise Yoga and comprehend the finer forces which are involved in the cerebro-spinal nervous system and in the brain as activated by the mind, there could be no correct trend of Matter or of Mind.

In regard to the evolution of man, the older scientific concepts of natural selection and sexual selection and struggle for existence and random variations do not seem to be enough to explain fully, in our post-Darwinian age, the entire truth about the evolution of man. As a matter of fact, the Ascent of Man is as obvious and unmistakable a trend as the Descent of Man, and there has been on the whole an upward push in regard to the ideals and standards of life. The aim of Nature does not seem to be mere survival. Some biologists use such terms as vital force, etc. Swami Sivananda makes us realise that some Power which is not ourselves or our own is working in and through Matter and Mind and is dynamically operative in human evolution. The fact is that the Aesthetic responses of the artist and spiritual responses of the Mystic are as much factors of truth as mere substance or duration. Sir James

Jeans thinks that the Universe is a thought in the mind of a Supreme Mathematician. This very nearly agrees with the view of Hindu Philosophy that the Universe is a manifestation of the Divine Will (Sankalpa). Matter, Life and Mind are but flowerings from one central circulating sap.

When we come to the realm of human life, his power of speech and his power of conceptual thought are new and powerful factors in the life of the universe. The gap between man and the lower forms of life is unbridgeable. A cow will chew the cud as its ancestor did and will not perceive any difference between its living calf and its stuffed calf. In the case of animals and birds, their knowledge is limited by hunger and their love by the mere instinctive rearing of the young. But man is not satisfied with such limitations and pursues knowledge for its own sake, and seeks to love the whole realm of living beings. Man lives in the realm of values and finds happiness when he comprehends the purpose of being and realises the Divine Consciousness. In his famous Romanes lecture, T.H. Huxley showed clearly how man checks at every step the cosmic process by the ethical process. Man is thus a legatee of the past and a trustee of the present and a shaper of the future. Julian Huxley says well in his *MAN AND THE MODERN WORLD*:—

“The appearance of the human type of mind, the latest step in evolutionary progress, has introduced both new methods and new standards. By means of his conscious reason and its chief offspring, science,

man has the power of substituting less dilatory, less wasteful, and less cruel methods of progressive change than those of natural selection, which alone are available to lower organisms. And by means of his conscious purpose and his set of values, he has the power of substituting new and higher standards for change than those of mere survival and adaptation to immediate circumstances, which alone are inherent in prehuman evolution. To put the matter in another way, progress has been a rare and fitful by-product of evolution. Man has the possibility of making it the main feature of his own future evolution, and of guiding its course in relation to a deliberate aim."

When Tennyson says "Move upward working out the beast and let the ape and tiger die," and when long before him Vyasa said that after lower types of life culminated in man God rejoiced as man could comprehend and work out God's purpose.

We realise the new forces which control and guide human evolution. Swami Sivananda's message to the men and women in the west is that there must be a revolution in sociology and economics and politics. Competitive social life, merely capitalistic or communistic economics and Jingoistic politics, proud of atomic bombs and hydrogen bombs, and Cobalt bombs, must make way for co-ordinated social life based on equality and mutual aid and evolutionary economics of the socialistic type recognising the family and private property but using them for the welfare of society and democratic politics based on the public will and not force, and eschewing all violence,

3. BEATITUDE

Where do these Sadhanas lead ? What is the goal of existence ? What is salvation ? What is liberation ? Some religions are content with the attainment of heaven. But Hinduism dares to look beyond and speaks of Salokya, Sameepya, Saroopya, Sayujya and Kaivalya. The first four result from Upasana or Bhakti and the last results from Jnana as stated by Rama to Hanuman in Mukhtikopanishad in which all the Upanishads are enumerated by name. The Brahma Sutras do not refer by name to Satyaloka or Vaikuntha or Kailasa. They merely say that a liberated soul may assume many bodies and has all the bliss of God (भोगमात्रताम्यलिङ्गाच्च) without His rulership of the universe or Jagadvyapara (IV, 4, 154, 22). In his Bhashya on IV, 4, 22, Sri Sankara quotes "तेनो उतस्य देवतायै सायुज्यं सलोकतां जयति ।" (Brihadaranyaka Upanishad) and refers to Satyaloka or Brahmaloaka as the paradise from which the liberated soul never returns to this changing and evanescent universe.

The Adwaitins alone affirm Jeevanmukti and merger of soul in Brahma in identity without any journey to Paradise. The other systems affirm only salvation after death. The Vaishnavas say that liberated souls go to Vaikuntha. The Shaivas say that the liberated souls go to Kailasa. The Puranas countenance these

views. The Advaita affirms that the liberated soul which by Upasana goes to God enjoys the same bliss as God. The Visishtadvaita says that the Mukta enjoys the same bliss as God in Vaikuntha. (निरंजनः परमं साम्यमुपैति). But the Dvaita denies this and has a curious and unique concept of gradation in bliss.

Swami Sivananda stands up for the attainment of Infinite Eternal Supreme Bliss by liberated souls and does not countenance the idea of grades of bliss. Though he exalts the Advaitic concept of beatitudes he does not talk about any grades of Mukti in this or in that Paradise or Adhyatmic realisation. He says "Samadhi is the Tureeya or the fourth state of consciousness where there is only the Absolute and no tinge of dual consciousness." (Vedanta for Beginners, page 13).

In his Moksha Gita and Ananda Gita the state of Jiva Brahman oneness is described in words of supreme ecstasy. That beatitude can be enjoyed with a body or without body is the express statement of Vyasa in his Brahma Sutras (IV, 4, 10 to 14). He says therein that Badari's view is that the liberated soul has no body or sense-organs but has got only a mind and that Jaimini's view is that the liberated soul has not only a mind but also a body and sense-organs and that his own view is that the liberated soul can enjoy what it desires without a body or sense-organs just as the embodied soul has enjoyments in dreams and that it can also enjoy what it desires with a body and sense-organs just as an embodied has enjoyments in ordinary

waking state. This shows that there can be different types of beatitudes. In Nirvikalpa Samadhi where even the mind is liquidated, i.e., reabsorbed in the cause of all causes viz., Brahman, we have the state of beatitude in which the identity of the soul and the Absolute is realised as stated in the supreme scriptural declaration (तत्त्वमसि)

In the Brahma Sutras IV, 4, 1 to 3, Vyasa says that the soul's liberation is not a new enjoyment like that in heaven but is only a realisation of its inherent divine blissfulness just as health is the inherent state after the removal of illness. In IV, 4, 5 to 7, and 8 and 9, both the types of beatitude are described.

Swami Sivananda makes us realise clearly the essence of the Upanishads and the Gita and the Brahma Sutras about beatitude. Beatitude can be viewed negatively as Moksha or Mukti (release from the recurrence of births and deaths) and positively as the lasting attainment of infinite supreme eternal bliss (Akhandā Ananta Uttama Nitya Satchidananda). In verse 11 of the Isavasya Upanishad there is a distinction between Mrityutarana (crossing death) and enjoyment of Amrita (immortality). (अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ In the Katha Upanishad it is said: अत्र ब्रह्म समश्नुते (He enjoys Brahman here). Thus the Upanishads describe both Videhamukti (liberation after death) and Jeevanmukti and Sadyomukti (liberation here and now). The Gita also describes beatitude in a negative way as well as positive way. It refers to Moksha, i.e., liberation from Samsara (recurrent

cycle of births and deaths) and Ananda (positive bliss). In Gita VII, 29, we see the word जरामरणमोक्षाय (freedom from old age and death). In XIII, 34, it refers to भूतप्रकृतिमोक्षं (liberation from Prakriti) i.e. Avidya of all embodied beings. The word Mukta is used in IV, 23 and V, 28. The word Mokshayishyami (I shall liberate thee) is found in XVIII, 66. The word Karmabandha (bondage of Karma) is seen in II, 39. Janmabandha (bondage of birth) is seen in II, 51. In II, 59, Rasa (attachment to the world) is contrasted with Para (God). Param is used in III, 19 also. (पुनर्जन्म न विद्यते) there is no successive birth, is found in VIII 16. The world is called दुःखालय (abode of misery) in VIII, 15 and अनित्यमसुखम् (transient and full of misery) in IX, 33.

The Gita refers more frequently to beatitude in a positive way by many terms and in many ways. The word Brahma Nirvana is seen in II, 72, and V, 24 and 26. अनामयं पदम् (Anamayam Padam) i.e., the abode free from all sorrow is seen in II, 51. मामेति (attains me) is found in IV, 9. मद्भावमागताः (attained my state) is seen in IV, 10. यान्ति ब्रह्म सनातनम् (attain the eternal Brahma) is described in IV, 31. परां शान्तिं (The Supreme Peace) is referred to in IV, 39. शान्तिमाप्नोति नैष्ठिकीम् (well settled peace) is found in V, 12. Santi is referred to in V, 29: शान्तिं निर्वाणपरमां मत्संस्थां is found in VI, 15. सुखमन्यं (Indestructible Bliss) is referred to the V, 21. सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् (endless bliss which is beyond the senses and can be felt by the intellect) is referred to in

VI, 21. सुखमुत्तमम् (supreme bliss) is stated in VI, 27. ब्रह्मसंस्पर्शं सुखं (the bliss of contact with Brahman) is stated in VI, 28. परां गतिम् (the supreme state) is stated in VI, 45. मामेवानुत्तमां गतिम् (I, the supreme attainment) is found in VII, 18. यान्ति मामपि (they attain me) is found in VII, 23. मामैवैष्यसि (thou shalt attain me) is found in VIII, 7. परमं पुरुषम् (attains the divine supreme Person) is found in VIII, 8. परं पुरुषमुपैति दिव्यम् (reaches that Supreme Resplendent Purusha) is found in VIII, 10. याति परमां गतिम् (he attains the supreme state) is found in VIII, 13. संसिद्धिं परमां गताः (attained the highest perfection) is found in VIII, 15. परमां गतिम् and धाम परमम् are found in VIII, 21. परं स्थानमुपैति चाद्यं is found in VIII, 28. परां गतिम् is found in IX, 32. मामैवैष्यसि is found in IX, 34. मामेति is found in XI. ते प्राप्नुवन्ति मामेव is found in XII, 4. तेषामहं समुद्धर्ता is found in XII, 7. परां गतिं is found in XIII, 28. ब्रह्म संपद्यते तदा is found in XIII, 30. परां सिद्धिं is found in XIV, 1. मम साधर्म्यं is found in XIV, 2. अमृतमश्नुते is found in XIV, 20. सुखस्यैकान्तिकस्य च is found in XIV, 27. विशते तदनन्तरम् (enters into me) is found in XVIII, 55. प्रवेष्टुम् is found also in XI, 54. परां शान्तिम् and स्थानं शाश्वतम् are found in XVIII, 62. These words are all of them important and significant and express beatitude with a positive content as a state of the attainment of the bliss of God. Both liberation from Samsara and attainment of God are stated together in IX, 28. विमुक्तो मामुपैष्यसि That such realisation of the bliss of God can

be had here and now is stated in the Gita, 19 and 26:
इहैव तैर्जितः सर्गः । अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

In regard to beatitude there is a divergence between institutional religions and the mystic consciousness. The former separate rigidly the supernatural from the natural and locate heaven somewhere beyond in space. But the latter visualises the supernatural as being within and yet beyond the natural and regards paradise as inner realisation of eternal infinite supreme bliss here and now. It realises unity in multiplicity and eternity in time. It refuses to admit antinomies and probes for the one in the many through the way of love. It bases itself on intuition instead of the intellect. It realises the Universe as God in becoming and it sees God as its vivifying immanent glory and yet transcending it. Science may be prone to treat spirit as an illusion or as a mere epiphenomenon of Matter. Some systems of philosophy may negate matter and call it an illusion or a phantasm. But matter, though it is phenomenal is not a phantasm or mirage. The mystic sees all as one and all as Bliss. Matter, life and Mind are fundamentally Energy, and Energy is dynamic Godhead who is the Good and the Beautiful and True as God and Satchidananda as the Brahman or the Absolute. I may here refer to the inner testimony of Wordsworth and Tennyson.

That blessed mood,
In which the birthen and mystery,
In which the heavy and the weary weight,

Of all this unintelligible world is lightened we are
laid asleep

In body and become a luring soul."

(Wordsworth's ode on Intimations of Immortality).

Let all alone, revolving in myself,

The word that is the symbol of myself,

The mortal limit of the Self was loosed,

And past into the Nameless, as a cloud

Melts into Heaven. I touched my limbs, the limbs

Were strange not mine—and yet no shade of doubt,

But utter clearness, and thro' loss of self,

The gain of large life as metch'd with ours

Were Sun to spark—unshadowable in words,

Themselves but shadows of a shadow-world."

(Tennyson's "*The Ancient Sage*.")

Tennyson says also: "Out of the intensity of the consciousness of individuality, individuality seemed to dissolve and fade away into boundless being, and this is not a confused state but the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was almost a laughable impossibility and the loss of personality (if so it were) seeming no extinction but the only true life." (Hallam Tennyson's 'Life of Tennyson').

4. MESSAGE TO MEN

Swami Sivananda has disciples among both sexes and all castes and classes and countries and creeds. He believes and holds that all are eligible for salvation though some earlier prophets and teachers barred beatitude to women or hold that only Brahmins, or even among them, only Sanyasins were eligible for Moksha (Beatitude). He affirms that all can practise any of the Yogas or preferably the Yoga of Synthesis and can attain salvation here and now. Thus his philosophy is the most catholic and all-embracing of all philosophies in the world.

Swamiji has at the same time, some special lessons to give to men and to women. He desires men to attain the gentleness and softness and goodness and sweetness of women, without distorting or sacrificing their special traits, and he desires women to attain more independence and individuality and steadfastness and strength without losing their special traits. Tennyson in his 'Princess' describes such a wish and such an ideal.

"For woman is not undeveloped man, But reverse;
could we make her as the man, sweet love were slain,
his dearest bond is this Not like to like but like in
difference; Yet in the long years when they must
grow, The man be more of woman, she of man, He

gains in sweetness and in moral height nor lose the wrestling thews that throw the world; She mental breadth, nor fail in childward care, -Nor lose the childlike in the larger mind; Till at last she set herself to man like perfect music in noble words; And so these twain, upon the skirts of Time, Sit side by side, full summed in all their powers, Dispensing harvest, striving to be Self-reverent and reverencing each, Distinct in individualities, But like each other even as those who love. Then comes the statlier Eden back to man; Then reign the world's greatest bridals, chaste and calm, Then springs the crowning race of human kind, May these things be !”

He particularly advises men: “See mother Kali in all women. Cultivate sublime divine thoughts. Do Japa and meditation regularly. You will be established in Brahmacharya. Destroy the idea of woman as an object of enjoyment and substitute the idea that she is an object of worship and a manifestation of Mother Durga”. (Philosophy of the Mind, p. 10). I shall specify later on his emphatic stress on Ahimsa, Satya, Brahmacharya and Mouna. He gives a specially valuable idea when he says: “The sexual energy must be transformed into spiritual energy—Ojas Shakti—by practice of Japa, prayer, meditation, study of religious books, Pranayama, Asanas, etc. You must develop devotion and a burning desire for liberation. You must constantly meditate on the pure immortal, sexless, bodiless, desireless Atma. Only then will the sexual desire be annihilated.” (Practice of Brahmacharya, P. 91).

To men who are keen on becoming affluent and famous and powerful, he gives practical and excellent advice. He says, "Artha (wealth) and Kama (pleasure) are meant to be a preparatory agency for higher attainments." (p. xi *ibid*) In Chapter I to IV of the work, Swamiji gives practical advice to become rich.

"Shun evil company,

Give up all sorts of bad habits,

Learn the business well,

Be smart, be steady, be persevering,

Be diligent, be vigilant, be honest,

Be economical and increase the wealth

Through safe investment and intelligent business,

Quarrel not with your wife,

Treat her as Lakshmi of the house,

Be adventurous,

Become a self-made man,

Be ever-vigilant and alert,

Be ever busy like a bee.

Increase your earning capacity,

Become an industrialist or take to agriculture,

Do not leave much legacy,

Make good use of money,

Be punctual to the very second,

Health is Wealth,

Early to bed, early to rise,

Never borrow, Gamble not,

Give up liquor, Despair not,

Practise concentration daily,

Repeat Lakshmi Mantra: Om Sri Mahalakshmyai

Namah.

Have a sterling character,
 Develop virtues,
 Be truthful,
 Observe Brahmacharya,
 Cultivate dispassion,
 Cultivate memory,
 Develop your will,
 Have iron determination,
 Planning, method and orderliness,
 Know the defects of riches,
 Become desireless,
 Have wealth of Japa,
 Get the supreme wealth of Moksha."

Swami Sivananda gives equally excellent practical advice to the men who have done their work in life and desire to know and realise God.

Those who have fixed up their children in life, who have retired from service and those who have no ties or attachment in the world can remain in seclusion for 4 to 5 years and practise meditation and Tapas for purification and Self-realisation. When the Tapas is over, when they have attained Self-knowledge, they should come out and share their knowledge and bliss with others. They should disseminate the knowledge of the Self through lectures.

"It is therefore important that the householders should give proper care and attention to the temporal, ethical and spiritual education of their children. This is how the whole nation can be revived."

To achieve the Life's Goal he tells them to plan their life anew.

"Get a big plot of land on the bank of any river or near the sea and develop this into a big solid religious Ashram. Join with some of your friends who have got some religious tendencies. Have a nice good garden by the side of the Ashram with various kinds of fruit trees, etc. Arrange for a plot of land to sow wheat or rice. Have some cows and buffaloes. Have a good library. Build a small dispensary. Start a primary school and educate the poor children of the locality. You can also start a small industrial school. There should be a prayer hall, a temple and some artificial Guhas too. Then the Ashram will become a dynamic spiritual centre radiating joy, peace and bliss everywhere." (pp. 21-23.)

5. MESSAGE TO WOMEN

Swami Sivananda is desirous that woman should be regarded as man's equal and not as inferior to him. She can do whatever man can do but should not, on that account, do anything that will hurt her essential feminine qualities and sanctities and graces. She must take pride in being the Goddess of the home and in moulding the life and character and destiny of the children. To make the children perfect incarnations of the national genius, and good and godly persons, is certainly as high—nay higher, than making the laws of the country or defending it.

Swami Sivananda says: "Be modest. Modesty is an important attribute of the fair sex. Maintain the feminine grace. Do not develop manliness" "The Hindu women have been the custodians of the Hindu Race .. The women are taught to regard chastity as their most priceless possession. Religion is ingrained in the Hindu women from her very childhood. Hindu women illumine and enliven the household through the glory of their purity. This is the secret of the endurance of the Hindu Religion, civilisation, and culture." (Yoga in Daily Life, Pp. 28, 29. Cf. Advice to Women, p. 6). At the same time he emphasises reverence for womanhood and says that equality of man and woman is a sacred fact. The advice that a woman should

treat her husband as her God means no more than the advice that a man should treat his wife as his Goddess. Both should co-operate in the bringing up of the children as proper citizens and as ideal lovers of God. He says: "Woman is in no way inferior to man. The home is a co-operative organisation. It flourishes on the principle of division of labour. They (women) are the mothers of the house. The extraordinary abilities and intellectual attainments and the magnetic personality of the modern woman are a standing monument to their undoubted equality with man." (Yoga in Daily Life, pp. 27, 28. Cf. Advice to Women, p. 5).

Thus he wishes to combine the ancient Pativrata ideal and the modern equality ideal. In his "Advice to Women" he says: "From time immemorial, Sita, Savitri, Damayanti, Nalayani, Anasuya and Draupadi have been regarded as sacred ideals of Indian womanhood. They are sublime and exemplary characters who have exalted womanhood to the height of divine perfection." (p. 1) He says the "home is the nursery of the nation." (p. 2) "In the west the woman is wife. In India the woman is the mother. Mother is worshipped." Swami Sivananda warns women against treading the modern western way because, "the social atmosphere in the west is overcharged with sex." (Advice to Women, p. 16). He says further: "There is so much talk about the emancipation of women in the west. Scrutinise her closely; you will find her a slave of appetites, fashions and the dollar." (pp. 16, 17).

In "Stree Dharma or Ideal Womanhood", Swami

Sivananda points out that if some women have the urge to do social service and social uplift or to devote themselves to religious study and meditation, they should not be hindered from doing so. He says: 'In India religion is maintained by the ladies only. There is a peculiar religious instinct in them. They infuse the religious spirit in the males through their daily conduct and practical life. That house is really a heaven (Vaikuntha) where the husband and the wife lead an ideal divine life, singing Hari's name, repeating His Mantra, studying Ramayana, Bhagawata, controlling the Indriyas, and serving the Bhaktas and Sanyasins.' (Stree Dharma, Pp. xi, xii) At the same time he says also: "In the olden days there were Brahmacharinis in India. There were Brahmavadinis too. They did not wish to lead the life of Grihastha Dharma. In Europe also there are many women who are celibates and have entirely dedicated their lives to a life of severe austerity, prayer and service to the public. In India, even at the present moment there are educated women who are leading the life of Brahmacharinis. They do not wish to marry. This is due to the force of the good spiritual Samskaras of their previous births. They are doing excellent service to the Society. They give education to the girls. They study religious books and practise regular meditation in the early morning and evening. They do Kirtan, sometimes they visit villages and distribute medicines free to the poor. Such girls and women are really a blessing to India. (Pp. xxvi, xxvii). Even now there are cultured Sanyasinis in India" (p. 77).

6. MESSAGE FOR PHYSICAL WELFARE

As the body is the basis of the higher life. Swami Sivananda is very particular that we should take very good care of it. Kalidasa says well : शरीरं माद्यं खलु धर्मसाधनम् (The body is the foremost of all the means and instruments of Dharma). Swamiji was a great and gifted medical practitioner for many years, and though he is now a physician of the soul, he keeps up his medical knowledge and has given us valuable hints and directions in respect of both preventive and curative medicines. Quite naturally he emphasises today what we are all prone to forget, viz., the efficacy of spiritual healing.

We must not at the same time pamper the body or be ever attentive to it. Some persons are valetudinarian and spend their whole life in anxiety in regard to their health and longevity. They constantly run after doctors and take medicines and injections to get rid of imaginary diseases. 'Mens sana in corpore sano' (a healthy mind in a healthy body) should be the ideal. The body must be kept well because only then the mental pursuits which form the crowning distinction of human beings can be successful. Even a great mind is for enabling us to attain the perfection of the spirit. The proper ideal is a beautiful soul in a bright mind in a healthy and strong body. Swamiji says : "Keep

this body in proper condition. Make better use of it. A sound and healthy body will help you in your spiritual practices. With perfect and radiant health you can achieve the highest success in your life." (Sayings of Swami Sivananda, p. 59).

"Good health is the pre-requisite for all spiritual pursuits. Health is the first cause of virtues, wealth, desire and emancipation, and is the blessedness of life." (Do. P. 56.)

A special aspect of Swami Sivananda's message for physical welfare is that, while giving us detailed instructions about the treatment for specific diseases, he especially emphasises the importance of Nature Cure and Spiritual Healing which we are all prone to forget or neglect in these days of injections and over-medication. In his "Health and Long Life" he says: "In these days allopathic treatment has become very costly. The allopathic doctor stands ready with his syringe to inject in all diseases. There is too much drugging. There are too many patients. A patient is saturated with pills, tablets, powders, mixtures, etc. The whole system is clogged. Any injudicious treatment that is not in harmony with nature aggravates the disease and causes a lot of distress and no end of troubles." (p.10)

He says further :

"Every system has its own drawbacks or defects. But Naturopathy stands unrivalled, because mother Nature acts as a kind and able physician. No foreign matter is introduced into the system. Nature's agencies

are utilised. Even diseases that are pronounced incurable and hopeless by Allopaths and Kavirajs are successfully cured by Naturopathy." (Do. p. 10)

In his "Practice of Nature Cure" he says :

"There is only one disease,
There is only one cause,
There is only one treatment,
The one disease is wrong living,
The one cause is accumulation
Of waste products and disease-toxins in the body,
The one treatment
Is the elimination of filth and toxins
Through fasting, enema, judicious diet,
Water-cure. Sun-cure, air-cure, etc." (P. xvii).

"Nature is the Shakti or power of the Lord. She can work wonders. She can build the system in the twinkling of an eye. She can heal, cure, vitalise, rejuvenate, galvanise the body and mind in a perfect manner." (P. xix).

The science of Naturopathy constitutes a direct approach to the Cosmic Power, to Shakti Herself. His practice of the science is thus to be conceived of as a Sadhana and is to be supplemented and made potent through such processes as Japa, Kirtan and Prayer." Swamiji links up mental maladjustments and physical maladjustments.

"Naturopathy greatly emphasises that faulty diet, constipation and toxins or self-poisoning are the main cause of disease. But even beyond this is the basic cause, namely disharmony and an agitated state of the

physical and emotional being. The root-cause of external conditions of disease thus takes its rise in the subtle body. The development of spirituality and purity strikes at the very 'original root' of the main cause of human ills." (P. xxii).

Swamiji makes us realise that it is the divine energy that energises the sun's rays in Heliotherapy, that creates the fruit juices in the fruits, etc. Sri Krishna says in the Gita :

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
 यच्चन्द्रमसि यच्चाऽग्नौ तत्तेजो विद्धि मामकम् ॥
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुष्णामि चौषधीः सर्वास्सोमो भूत्वा रसात्मकः ॥
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

(XV, 12-14)

(The glory which shines in the Sun and robes the world with splendour and which shines in the Moon and in Fire is Mine. I enter the earth and sustain all beings by My power. I nourish all plants by becoming the Moon and showering ambrosia on them. I enter the bodies of all beings as Vaiswanara and digest all the diverse foods by the power of the intaken and outgoing breath).

Swami Sivananda makes us realise how the human body itself is a wonderful marvel. It begins as an ovum or egg, a simple cell. It then develops into the most complete of all Nature's creatures. As the body is made up of the five elements (Pancha Bhootas) we

must go to the elements for aid when we are in a state of disease. Swamiji says: "Naturopathy teaches that Man can live a healthy and happy life by living in tune with Nature, i.e., by deep breathing, sun-bath, etc. Health is the inherent nature of man. Disease is foreign to him (Practice of Nature Cure, p. 43)." Swamiji points out that today America is the great home of Naturopathy (pp. 46-48).

In his book "Health and Happiness" Swami Sivananda continues his further exposition of the science of health which is also the science of happiness. He says: "The main causes that impair good health are as follows: (1) pessimistic thoughts, (2) fear of disease, (3) lack of proper food, (4) overwork, (5) working late at night and (6) various kinds of anxieties and worries." (pp. 13-15). In pages 15 to 17 he gives us vital facts about health. He describes the Vitamins in great detail. He gives us also ten commandments and twenty-six precepts in regard to health and happiness (p.p. 174-177). In this brief work I cannot go into a detailed description of them, but I am indicating in a brief manner Swamiji's great aid to us in regard to our physical welfare. This work is mainly devoted to an exposition of Swami Sivananda's Philosophy.

In his work "Health and Long Life" Swami Sivananda expounds Naturopathy or Nature Cure in great detail. He says: "The ancient Rishis of India took recourse to this system. They used water-cure air-cure, herbal-cure, fast-cure, sun-cure and diet-cure." (p. 3). "They suggested drinking cold or

tepid water in the morning. They taught Asans and Pranayama for the removal of various diseases. They used powerful herbs in the treatment of various ailments. They prescribed sun-bath, gazing at the sun, Surya-namaskaras, chanting of Surya Mantra for regaining energy, Tejas and Ojas. Sun-bath increases the haemoglobin (iron) in the blood and replenishes Vitamin D. Fasting is Nature's greatest curative agent. It can restore health when everything else has failed." (Pp. 3, 4). We can attain radiant health by going to Mother Nature for help.

Swami Sivananda tells us that Vitamins are certain mysterious life-giving substances and can be taken in by us if we adapt a balanced diet. The total number of calories should be 2130 to 2620 in the following proportions

Proteins	Calories	240 to 280
Fats	"	450 to 540
Carbohydrates	"	1440 to 1800

He stresses the importance of calcium, phosphorus, iron, etc. He says: "Milk is the richest source of calcium. Cheese comes next. Buttermilk, butter, whey, yolk of eggs, nuts, dals, fruits of all kinds, green leafy vegetables such as spinach, water in certain localities, contain plenty of calcium. Soya-beans have a fairly good calcium content. Foods rich in phosphorus are milk, yolk of egg, soya bean, meat, green vegetables, cereal, grain, fruits, unpolished rice, wheat, dal, radish, cucumber, carrot, cauliflower, lady's finger, green leafy vegetables, fish, buttermilk, nuts,

oats, barley, cholam, ragi, watercress, spinach, brussels-sprouts. Foods that are rich in iron are cereals, bran of wheat, green vegetables, oatmeal, dried beans, fruits, eggs, dals, green peas, beans, spinach, lettuce, prunes, onions, radish, raisins, nuts, strawberries, molasses, water-melons, potatoes, asparagus, celery, cucumber, turnip leaves, tomatoes, green leaves, dried fruits, oranges, whole wheat bread. Foods rich in iodine are: asparagus, sea-fish, wheat, sea-weeds, watercress, cysters and cod-liver-oil." Swamiji then proceeds to describe the foods which have plenty of chlorine, potassium, sodium, copper, magnesium, sulphur, etc. He then tells what foods abound in Vitamins A to D and says that fresh fruits and vegetables and raw foods will give them to us in the needed quantity. He specially stresses the value of honey as food. He says that nuts and fruits and vegetables are the best food for all. He emphasises the importance of milk and curds and buttermilk. He says that meat is not necessary for the keeping up of health, but on the other hand, deleterious to our health. He particularly cautions us against over-eating. He then deals with fruit and vegetable therapeutics in great detail. Equally important are his instructions in regard to hydrotherapy (water-cure). He says: "The whole external skin is a breathing organ. It is continuously discharging impurities from the body. It behoves us, therefore, to keep the skin in a healthy condition to enable it to perform its function in a vigorous manner. Hence daily bathing is a *sine qua non*. (pp. 151-152). He then

describes Chromopathy (colour cure). He says: "Chromopathy is the treatment by colour. This kind of treatment is quite simple, natural and efficacious. It does not cost you anything." (p. 173). He then proceeds to describe Sun-cure and shows the value of basking in the morning sun and the evening sun and of Suryanmaskara. In regard to fasting, he says that "fasting is Nature's greatest curative agent." (P.193). He then describes herbal cures. He proceeds to give detailed instructions in regard to Yogasanas. The next portion of the book deals with Kaya Kalpa Chikitsa which "aims at the rejuvenation of physical and mental powers and the attainment of longevity." (p. 236). But rejuvenation often results into a state of greater decrepitude. (p. 239). The best way to increase longevity is by reducing the number of breaths by Kumbhaka Pranayama (retention of breath) and Brahmacharya (p. 243). Swamiji treats finally of Homoeopathy.

Swami Sivananda's "Practice of Nature Cure" is an even bigger work than his *Health and Long Life*. Besides treating about the cures referred to above and giving specifics for particular diseases, he refers to exercises such as Indian Exercises, Swedish exercises, Muller's system, etc., in addition to Yogic Asanas and Pranayama. He refers also to massage, chiropractic or spinal manipulations, mind-cure, etc. He stresses the need of care of teeth. He shows the value of sound sleep. He says: "There should be six hours of sleep for a man, seven for a woman and eight for a child (p. 131). In regard to cooking he says: "The water of cooked vegetables should not be thrown away." (p.161).

He says further : "Fried articles are indigestible. **Roasting** also destroys the health value of the articles of diet. There is a large loss of Vitamin A from ghee used in cooking." (p. 165). About husking rice, he says : "Paddy should be husked in a wooden Chakki or grinder in small quantities from time to time" (P.165). He gives another bit of sound advice when he says : "The ascorbic content of all pulses can be increased by germination." (P.169). In this work he describes Dugdha Kaya Kalpa, i.e., rejuvenation through milk-treatment (Pp.188-192). He then treats about fast cure. He then dilates on the food value and medicinal value of various objects. He finally describes various diseases and medicines therefor. He prescribes also the treatment for **snake bite** and scorpion sting.

In his book "How to Get Sound Sleep", Swami Sivananda gives twenty-six instructions for getting sound sleep. He explains the utility and value of complete and perfect physical and mental relaxation. He explains the Ayurvedic, Allopathic, Biochemical, and Naturopathic treatments to induce sound sleep. At pages 79 and 80 he tells what we should do and should not do if we wish to sleep well.

Swami Sivananda has devoted two books to Diabetes and Asthma. In his work "A Boon to Diabetics" he says that diabetes is due to a defect of the pancreas which secretes Insulin. He gives a detailed list of medical instructions to get rid of the disease. He then describes the allopathic, homoeopathic, ayurvedic, naturopathic and chromopathic

treatment of diabetes. He points out now how Paschimottanasana and Uddiyana Bandha and Angirasa Kriya will tone up the pancreas and make it secrete more abundant natural Insulin which is more potent and effective than the artificial Insulin produced from the glands of animals." (p. 49).

In "Asthma, Its Causes and Cure" Swami Sivananda describes fully the cause and the treatment of this dire disease. He describes the Yogasanas and Pranayama which will give relief and finally remove the disease. He describes in full the allopathic and homoeopathic and biochemical and ayurvedic and naturopathic treatment of Asthma. He gives eleven general hints for asthmatics (p. 76) In the appendix he gives us cheap natural household remedies for diverse diseases.

Swami Sivananda refers also to Spiritual Healing. In America many spiritual healers have done great and unique work to show the efficacy of prayer. Mrs. Eddy's "Science and Health" shows to us the efficaciousness of Christian Science. Mrs. Eddy says: "Christian Science exterminates drugs and rests on Mind alone as the curative principle, acknowledging that the Divine Mind has all Power. (P. 157)" After giving us all possible aids from the physical side, Swami Sivananda gives us the supreme aid from the spiritual side. He teaches us the great Mrityunjaya Mantra and says that it is open to all and will save us from decay and disease and death.

OM THRIYAMBAKAM YAJAMAHE
SUGANDHIM PUSHTIVARDHANAM

URVARUKAMIVA BANDHANAN
MRITYOR MUKSHEEYA MAAMRITAT.

(We bow to Siva who is ever-fragrant and who is nourisher of all. May He free me from Death as the Urvaruka (cucumber) fruit is detached from the creeper).

In his 'Practice of Nature Cure', Swami Sivananda clearly distinguishes psychic healing and spiritual healing. Psychic healing is a matter of mental concentration and will-power. In spiritual healing the healer merges his will in the divine will. "Through silent, sincere and selfless prayer he awakens in the patient the power of God. The patient is not only cured of the illness, but he is definitely turned towards God. The healer feels that in reality it is God that has effected the healing. Egoism is absent in him. He too progresses with every such healing attempt." (Pp, 446; 447).

7. MESSAGE FOR INTELLECTUAL AND EMOTIONAL AND MORAL WELFARE

Swami Sivananda teaches us that we must study the sacred books for achieving our intellectual welfare and that we must do Japa and Bhajan and Kirtan for our emotional welfare. I have referred to these matters already. We must specially remember his injunctions in regard to moral welfare. In regard to all these aspects Swami Sivananda emphasises the basic importance of education. He said in his paper contributed to the Indian Philosophical Conference held at Benares in December, 1947 : "The basis of life is education, and real education is spiritual education. Educational reform ought to be the first concern of a free Indian Government." Swamiji insisted that Sanskrit should be made the State language and *lingua franca* of India. From Sanskrit all the North Indian languages have been derived and it has entered largely into the texture of the South Indian languages. It is the only link of all the various parts of India. It is a rich and flexible language and it will be impossible to translate modern technical and scientific terms without its aid. But the Indian constitution adopted Hindi as the *Rashtra Bhasha* or the State Language. We must hence at least study it compulsorily and universally as our supreme unifier

and as being a divine tongue—the all-India classical language. Swami Sivananda says: “Study of Sanskrit instils devotion in one’s heart. It makes one pious. It bestows a religious bent of mind on him. It should be taught as a compulsory subject in all schools and colleges. It should become the common National Language of India. This will add to the glory of India.”

In regard to school and University education in modern India, Swami Sivananda lamented the universal lack of ethical and spiritual education. He says: “Our present-day schools and colleges give secular education. There is neither ethical discipline nor spiritual instruction. The students have no high ideals of life. That is the reason why they turn out to be spiritual bankrupts in the end. Spiritual culture is a *sine qua non* and a great desideratum for national regeneration. Education should teach pupils to love God and Man. The real work of all Universities must be to unite man with man. The main purpose of education must be to make man a real man with all divine attributes.” (Real Education, Ken. Series N. 5). He says further: “The education in the Indian Universities should be thoroughly changed and overhauled. The University education should not train the whole man. It must be thoroughly national and rational. Further, it should have an international background and outlook. The students should have perfect ethical discipline. They should have a certain amount of self-restraint and Yogic discipline. Every student should have an elementary knowledge of physiology, anatomy, hygiene

sanitation and child welfare (for the girl students,) treatment of common diseases, and of common domestic medicines. Everyone should possess perfect knowledge of how to maintain perfect Brahmacharya. Last but not least, there should be a chair for Yoga." (Divine Life, Vol. X. Mar. 48).

Swami Sivananda realises that emotional welfare is as important as intellectual welfare and that it depends on the cultivation of Literature and Art. But Art should not be for Art's sake or degraded to the position of a pastime or an instrument of pleasure. The ideal of Art for the intensification and upliftment of life is a noble aim but the ideal of Art for God's sake is the noblest aim of all. He says: "Art is not for the fleeting pleasures of the human creature, nor yet for mere aesthetic enjoyment; it is more than all these. It is a systematic and scientific living in absolute beauty, infinite harmony, in perfect peace, in eternal joy. Art is a kingdom of intense feeling, a feeling in which one is aware of the one undivided Divine Essence of Existence. Art is majestic and mystic, idealistic and symbolic, supernatural and transcendental, an expression of the Unseen in and through the seen.

That art blossoms into perfection which is free from all sense-desires and physical interest. In the name of art one should not fetter oneself in the prison of professionalism and sensualism. The artist should be moved by the beauty of Truth and his art should be progressively creative and spiritually suggestive; it should be

a revelation of his moments of inspired vision and total self-surrenderPurified in heart one should wave the magic wand of art at whose touch everything is converted into the Beauty of the Beyond. The test of Art is implied in its profoundest suggestions. True Art should embody the best of the genius of the artist, the finest in him, and transport one into a subtle plane of refinement and thrill, all art that falls short of this great purpose is profane and perishable."

Though Swamiji realises and expresses the spiritual glory of all the arts, he has a special partiality for Music and Dance. He loves these arts very much and delights in utilising them to express the surge of the spiritual emotion (Bhav) in him. Sankirtan music especially has an irresistible appeal for him. He says ; "One can enter into Bhav Samadhi quite easily through devotional music. They must be rhythmical and harmonious. It should be in perfect agreement with Tala. The songster should have a sweet voice. It should emanate from the bottom of the heart with sweet fervour and devotion. There is unfathomable depth, ineffable sweetness and intense charm in music, particularly in divine songs. Music helps the devotee to commune with the Lord. It makes the mind one-pointed quickly. Music is Sangita Yoga. It is an Amsa of Bhakti Yoga. Sangita Yoga is a Yoga Sadhana for God-realisation."

Yajnavalkya says in a famous verse :

वीणावादनतत्त्वज्ञः श्रुतिशालविशारदः ।
तालज्ञश्चाप्रयासेन मोक्षमार्गं हि गच्छति ॥

(He who knows the essence of Veena play and is a master of the science of Sruthi and Tala treads the path of liberation with ease).

In his Sankirtan Yoga he describes many varieties of Sankirtan. Swami Sivananda says about Natya or Nritya (the Art of Dance) : "Nritya is a divine science. Dance is divine indeed. Verily dancing is a Yoga. Dancing is Nritya Yoga. Nritya Yoga is as good as Bhakti Yoga. It is a streamlined sweetness of Sangita Yoga and Kundalini Yoga."

Swami Sivananda shows how the ethical life is the vital basis of the spiritual life and how, without the former, the latter will be a total failure. The Katha Upanishad says :

नाविरतो दुश्चरितान्नाशान्तो नासमहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥

(One who has not refrained from evil conduct, who is not calm, who has not attained composure, and who has not attained peace of mind, cannot attain God. God can be attained only by Prajnana or true spiritual wisdom.)

Swami Sivananda says : "The spirit of selfless service should be infused into every man from his childhood days. This is the point at which Religion meets ethics and sociology, for the first points that the One Self pervades all Existence." "Vedantic Ethics should be properly understood and put into practice." This alone will contribute to peace, universal love,

unity, proper understanding, world-harmony and brotherhood of mankind. This alone will put an end to the manufacture of atomic bombs and machine guns."

In his valuable work "Ethical Teachings", Swami Sivananda gives the world an authoritative code of morals. He says: "Ethics is right conduct or Sadachara. The mark of Dharma is Achara or right conduct." (P.1) The Vishnu Sahasranama says in a famous verse :

आचारप्रभवो धर्मः धर्मस्य प्रभुरच्युतः ।

(Dharma arises from Achara. The overlord of Achara is Lord Achyuta, i.e. Vishnu.)

Swamiji says that only Hinduism teaches the real basis of ethics. "There is one All-Pervading Atman. It is the inner soul of all beings. If you injure your neighbour you actually injure yourself." (P. 3). Manu formulates the five universal ethical laws as Ahimsa (non-injury), Satya (truth), Asteya (non-covetousness), Saucham (Purity), Indriya Nigraha (control of the senses). Swamiji points out how Dharma is our only companion from birth to birth. Swamiji refers in detail to all the cardinal virtues as well as other virtues in this work. He depicts also the foes of the ethical life such as anger, covetousness, drinking and drugs, gambling, lust, etc. He describes also the ethics of the various Ashramas and castes and groups and the various professions.

In "Ahimsa-Satya-Brahmacharya" he has placed his finger unerringly on the three points of the ethical life, viz. non-injury, truth and celibacy. He has stressed

the concept of Rina-Traya (threefold debt) with which every man is born viz., the debt to the Gods which can be discharged only by sacrifice and worship, the debt to the Pitris which can be discharged only by begetting sons and the debts to the sages which can be discharged only by studying the Vedas and teaching them to others. He refers also to the Pancha Maha Yajnas i.e. the Deva Yajna (worship of the Devas), Pitri Yajna (performing Sraddha and begetting sons), the Rishi Yajna (studying and teaching the Vedas), the Bhuta Yajna (feeding animals and birds), and the Manushya Yajna (feeding the guests). Swamiji says: "The custom of animal sacrifice must be stopped entirely" (P.7). He advises all to take to pure vegetarian food.

In his "Brahmacharya (A Drama)," Swamiji has depicted beautifully the glory of Brahmacharya. He says that Yogasanas and Pranayam will aid Brahmacharya (p. 61). He says: "He (a man of Brahmacharya) is very intelligent. He has a magnetic aura in his face, and lustrous eyes. He can influence the people by speaking a few words (p. 62). Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and the nerves." (p.63). He shows how purity of food is essential for Brahmacharya (Pp. 66-68). In his work 'Practice of Brahmacharya' he says: "Brahmacharya is purity in thought, word, and deed. Brahmacharya is celibacy and continence. Brahmacharya includes the control of not only the sex or reproductive Indriya, but also of all other Indriyas." (P. 1).

आयुस्तेजो बलं वीर्यं प्रज्ञा श्रीश्च सर्वदा ।
पुण्यं च सत्प्रियत्वं च वर्धन्ते ब्रह्मचर्यया ॥

(Longevity, power, strength, heroism, wisdom, wealth, ethical merit, and winning the love of all increase by Brahmacharya). Sattvic food and fasting help Brahmacharya. (P. 74-81).

In his work "How to Get Vairagya," Swami Sivanda says: "Vairagya does not consist in running away from home, shirking the duties and responsibilities of life, but that it is purely an internal state and that a man while living in the world amidst various luxuries may be a perfectly dispassionate soul." (P xix). He gives us four spiritual gems:

- (1) Remember the pains of Samsara;
- (2) Remember death;
- (3) Remember the Saints;
- (4) Remember GOD.

One and two will produce Vairagya. Three will bring inspiration. Four will cause attainment of God-consciousness.

In 'Mouna', Swamiji shows the value of silence. He says: "The energy of speech should be sublimated into spiritual energy and utilised for meditation. Then only you will enjoy serenity, calmness, peace, inner spiritual strength." (P. 4).

In his unique work "Conquest of Fear" he combats the increasing phenomenon of the fear complex. He says: "Fear is a great enemy of man. It is the enemy of his progress. It disturbs his peace and harmony.

It sucks or saps his vitality and energy. It drains the nervous system of its reserve of energy. It produces weakness, anxiety and worry are the effects of fear," (vii). It can be completely overcome by the consciousness of non-duality i.e., the realisation of the One Self in all. The Vedas say "fear originates from a sense of a second being." Swamiji says: "Peculiar, private, irrational fears are called phobias. They have no objective reality. The Americans are afraid of the Russians (Russophobia). The Russians are afraid of the Americans (Americophobia). Devotion to God eradicates all fears. (Pp, 13, 15, 30).

8. MESSAGE FOR SOCIAL AND ECONOMIC AND NATIONAL AND INTERNATIONAL WELFARE

Swami Sivananda stresses the all-important fact that all the social groups must live in mutual equality and unity and must realise their duties. He says: "The society can exist in a flourishing state if the four castes do their duties properly. Otherwise there will be chaos, rupture and fighting" (Commentary on Gita IV, 13). He has always renounced untouchability as a curse and a blot on Hindu Society. He says: "Untouchability is a bane. Untouchability is a curse. Untouchability is a serious blot on Hinduism. There is no religious sanction for keeping anyone as outcaste. The taint should be removed from Hinduism if it is to be regarded as a glorious religion." (World Religions).

Swami Sivananda has given to us a highly spiritualised and exalted vision of economics as well. We must tread the middle way between fiercely selfish and competitive Capitalism and fiercely violent and repressive Communism. He says: "The Communism, racialism, Nationalism all 'isms' are only the different heads of the same hydraheaded monster of selfishness and insistence upon rights and disregard of duties. Swamiji stands for Dharmic evolutionary non-violent socialism

as our economic ideal as based on social equality and directed by political control and leading to the spiritualisation of life. He stands for full Swadeshi and says: "Use indigenous articles and help the growth of village industries. This will lead to our economic independence. Economic Independence is indispensable."

On the question of a healthy and happy and holy inter-relation and inter-dependence of Capital and Labour, Swami Sivananda has given very helpful and valuable ideas. Capitalists and industrialists are prone to become machine-minded and mad after profit and prone to indulge in a lockouts. Labour is apt to take things easy and go slow and think only about wages and strike without caring for the quality of the goods produced or their own resulting unemployment and misery or the inevitable deterioration of the national life if the strike weapon is used. He says:

"An industrialist, too, becomes machine-minded. He comes to regard the army of workers he employs as so many automatons. He has no sympathy for the labourers. This is wrong. It is his moral duty to look to their welfare inasmuch as their labours to build up his prosperity. He must pay fair and adequate wages, afford them facilities instead of driving them to undertake strikes, demonstrations, etc. Heartless exploitation of labour is a grave transgression of the moral laws.

"It is the duty of mill-owners, especially those running iron and cement factories, to provide suitable

goggles and other forms of protection to their workers, to prevent foreign bodies from flying into their eyes." (Health and Happiness).

"The economic and social structures of the modern world can be held together only by the cement of understanding and tolerance. Understanding goes hand in hand with tolerance."

Swami Sivananda shows also how the well-being of the natural political life is all-important and indispensable both for our social and economic well-being and our spiritual well-being as well. He says: "Science and religion, and politics and religion are inseparable. They obviously go hand in hand. Politics prepares the ground for the reception of the spiritual seed. If there is no economic independence, if there is no freedom and peace in the country, how can the spiritual seeds be sown in the land? How can the prophets bring home the people when there is chaos in the country, when their minds are perturbed and when they have not got sufficient food, clothing and other necessities of life?"

Swami Sivananda warns us against the prevalence and growth of nationalism and capitalism and militarism. He says: "Nationalism, capitalism and militarism must perish. Humanism, humanitarianism, based on the Vedantic principle of the unity of life, should take their place." Politics divorced from religion will result only in national selfishness and arrogance and international jingoism and-strife. He says: "Political freedom is at best a stepping-stone to

the real freedom which is your birthright. The so-called free nations of the west are still bound and tramelled. Their minds are ever filled with anxieties about their future and suspicion and enmity towards others. Politics without a moral and spiritual basis will dwindle into an airy nothing. Politicians should aim at Self-realisation through the service of the country and spiritualise the whole country." (Swamiji's message on the 15th August 1947, the day of Indian Independence, published in the Divine Life, September 1947.)

India has now attained Swaraj. She must bravely and resolutely strive to preserve it and establish full Rama Rajya which was so dear to the heart of Mahatma Gandhi. He described his concept of Rama Rajya thus on 12th June 1945:

"Rama Rajya can be religiously translated as the Kingdom of God on the earth. Politically translated, it is a perfect democracy in which inequalities based on possession and non-possession, colour, race or creed or sex, vanish. In it land and state belong to the people. Justice is prompt, perfect and cheap and therefore there is freedom of worship, speech and the Press—all this because of the reign of self-imposed law of moral restraint."

Swami Sivananda says:

"The advent of Rama Rajya verily implies the ushering in of prosperity and plenty, blessedness and bliss, peace on earth and goodwill to man."

"If only our philosophers realise the fundamental importance of politics and the politicians realise the fundamental importance of philosophy, there would not be the hell that is prevalent today. I realise now why Plato pleaded for a philosopher King."

Swami Sivananda does not approve of the ways of modern Communism and Socialism any more than he approves of the ways of modern Capitalism. Communism today has a materialistic interpretation of life and pushed secularism to the point of anti-religious absorption in terrestrial life. It is based on violence and regimentation of life and denies free scope to the expression of human personality. Similarly modern Socialism goes to the extreme of the complete nationalisation of all activities without any ability to secure efficiency and incorruptibility. He says:

"I am the greatest Communist. I revolt against self-aggrandisement. I practise and preach equal vision and equal treatment, because there is only one Atma, Soul. Socialist workers with unregenerate lower nature, with self-assertive Rajasic vehemence, with the dangerous habit of self-justification, dissimulation, falsity of speech, cannot do any good."

It is hence necessary to pursue the path of evolutionary progressive socialism in a democratic system of Government and under the aegis of law and in a spirit of perfect and complete Ahimsa (non-violence).

It is only when all the Governments in the world are organised in such a way and all forms of colonialism and economic and political exploitation in the

world are ended that there can be a real and effective federation of all nations. The U.N.O. as it is at present is no doubt superior to the former League of Nations, but it has not ensured the freedom of nations and has not brought into its fold all the nations of the earth. Tennyson's dream of a time "When the War Drum beats no longer, and the Battle-flags are furled," in the "Parliament of Men and the Federation of the World" remains as yet an unfulfilled dream.

Swamiji says: "Any international League or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world. War will again break out after some time with redoubled vigour and increased hatred; more machine-guns and bombers will be constructed. Individual peace alone can lead to the establishment of universal peace." There must come a time when the U.N.O. will have an army and there will be no national armies, but there will be only national police forces to preserve internal order. The U.N.O. must prevent all aggression by its decisions which will be enforced by its armies.

The Ultimate, though very distant, goal would be that of the One-World state. But that can happen only if the present ultra-zealous support of national sovereignty becomes less and each national state is willing to part with a fraction of it in the interests of the welfare of all the national states and of humanity as a whole, and if there is an outlawry of war by all the states as an instrument of enforcement of rights, fancied or real. Swami Sivananda says well:—

"The possibility of a One-world State has been a question that has been considered by philosophers from the time of Plato downwards and by statesmen from time to time such as Bismarck. Theoretically, there is no impossibility in a One-world State guarding the interests of the comity of the Nations of the whole world. But this naturally involves that all the Powers concerned should resign some of their authority and power to the One-world State to keep the world free from strife, contented and happy. In another sense, however, the world can easily become a One-world State if all the nations comprising it free themselves effectively from the weakness and feelings inseparable from chauvinism. If the whole world stands by Truth and Non-violence, and there is no need for national barriers and safeguards of any description, it is obvious that nothing need prevent the whole world from coalescing into one family. Rama Rajya was such an instance."

9. INTER-RELIGIOUS WELFARE

The time is now come when secularism, materialism are in the ascendant everywhere and all the religions must fraternise and unite against the common enemy. Interreligious feuds and sectarian fights within each religion will weaken all of them. Swami Sivananda has well pointed out that in his broadcast talk on the 24th December 1950 at the All-India Radio, Bombay, during his memorable and momentous All India-Ceylon tour in 1950.

“Prophets and Saints appearing on the earth at different periods of time found sections of mankind in varying conditions of life. Beholding this, these Great Ones evolved paths best suited to the peculiar conditions of the people and the times.” (Radio Talks. Pp. 62, 63).

We must at the same time remember that the human mind has not discovered or invented God and that God has revealed Himself to the purified consciousness of saints and sages and seers so that they teach His glory to the world.

“The knowledge of God has not been originated by the human mind. There never was a religious founder who has invented a new religion or revealed a new truth. These founders are only transmitters, not original makers. There has been no entirely

new religion, since the beginning of the world."
(World's Religions, Pp. v, vi.)

The earliest revelation by the Father of all to His children is contained in the Vedas. Hence all later revelations naturally take colour from the Vedas. Each revelation was, while being universal, specially fitted for people to whom it was given and the age when it was given. Swamiji says :

"The Vedas are the ultimate source of all religions. They are the fountain-head from which the stream of religious knowledge has flowed through the channels of Zoroastrianism, Judaism, Buddhism, Christianity and Muhammadanism. The common truth and principles of all religions are ultimately derivable from the Vedas only. All religions in essence can be traced ultimately to the Vedas,"
(Do. p. vi).

Even in the Vedas the Vedanta represents the most universal aspect. For realising the Ultimate and Universal Vedantic experience, Yoga is the Universal Sadhana. Hence Yoga-Vedanta is common to all religion and is the common property and possession of all human beings in all ages and times. If and when the precious truth is realised by all the religions all over the world, all proselytisation will automatically cease. Thereby all the miseries and clashes due to proselytisation will cease. The religious superiority complexes will disappear. The desire for census strength due largely to the desire for political superiority will die away. Religion was once the cause of wars. It will become a parent of peace.

Another truth taught by Swami Sivananda is that there are in every religion both eternal elements as well as elements particularly suited to the age in which, and the people for whom each religion was revealed. He says: "At the present moment all religions contain a mixture of truth, which is divine, and error which is human. The fundamentals or essentials of all religions are the same. There is difference only in the non-essentials." (Do P. vi) Thus all the religious teachers were original reformers. They tried to improve the existing religions and to do good in their own way to suit the time and conditions of the Society in which they were born." (Do. p.viii).

All the religions were born in Asia. All of them preach the immortality of the soul, the creation and the preservation and the destruction of the world by God, and the infinite love and grace and mercy of God. "All of them prescribe prayer, fasting, charity and pilgrimage for the purification of the heart." (Do p'xi). They seem to differ about the nature of the reality of the world, about the soul's oneness with God or separateness from God, about God being personal or impersonal, about their being one birth or many births, about the means of salvation, and about the nature of beatitude. This should not be a ground for rejecting religion itself or regarding religions as unreliable guides. It is our duty to reconcile them and I have shown above how Swami Sivananda reconciles them.

Swamiji says further that we should revere all the religions and their scriptures and realise that they

teach us the different names and attributes of the one God. He says: "Quoran or Zend Avesta or Bible is as much a sacred book as the Bhagawad Gita. All contain the essence of Divine Wisdom. Ahura Mazda, Eeswar, Allah, Jehovah, are but different names of one God." Brahma means the Infinite, Vishnu the All-Pervasive, Siva the All-Auspicious Godhead.

Another great truth taught by him is that the actual realisation of God is by Intuition and that all the Sadhanas flow into the river of Intuition which merges in the ocean of Godhead. He says "Religion, in effect, begins with the opening of the eye of Intuition. Intuition leads to God-realisation. The intellect sees many diverse religious paths. But really all religious paths converge at the point of intuition. From intuition onwards there is only one path known to the realised saints. The only basis of true and lasting unity of all humanity is the religion of the heart. Religion of the heart is the religion of love. Heart must be purified first. Ethical culture is of paramount importance." (Do. P. xiii).

Thus we must realise the real origin and force and sanction and test of religion. It is the most permanent and basic trait in human nature and hence no one can abolish it by any scientific argument or literary satire or political legislation. Swamiji says: "It is the fulfilment of the deepest craving in man. Therefore hold religion as the goal of life. Live every moment of your life for

its realisation. Life without religion is real death." (p. xiv). It is only religious realisation that will enable us to taste the infinite and eternal bliss and thereby overcome our natural and inherent fear of death. Swami Sivananda asks us to concentrate on this and eschew our recurring and endless and fruitless theological warfare. "Religion satisfies the deep inward craving in man who is not always content with leading a merely animal existence and wants spiritual consolation, solace and peace. Man cannot live on bread alone." "Religion is the link between man and God." (World's Religions, p. xix).

In his great book "World's Religions" Swami Sivananda discusses the various religions prevalent in the world, viz., Hinduism, Zoroastrianism, Judaism, Buddhism, Christianity, Islam, Sufism, Jainism, Sikhism, Confucianism, Taoism, and Shintoism. He has stressed the undying vitality of Hinduism in a manner which can never be forgotten.

"Hinduism is neither asceticism nor illusionism, neither polytheism nor pantheism. It is a synthesis of all types of religious experience. It is a whole and complete view of life. It is characterised by wide toleration, deep humanity and high spiritual purpose. It is free from all fanaticism. That is the reason why it has survived the attacks of the followers of the other great religions of the world.

The foundation of Hinduism has been laid on the rock of spiritual truths. The entire structure of Hindu life is built on eternal truths, the findings of the Hindu

Rishis or seers. That is the reason why this structure has lasted through scores of centuries. Hinduism provides spiritual food and Yoga Sadhana for all sorts of people to suit their temperaments, capacity, taste, stage of evolution. In no religion you will find such variety of practical Yoga practices and such sublime, unique philosophy.

Many Europeans and Americans are even now Hindus by faith and practice though they are born Christians. They practise Raja Yoga and Vedanta.

No religion is so very elastic and tolerant like Hinduism. Hinduism is very stern and rigid regarding the fundamentals. It is very elastic and readjusting to the external and non-essentials. That is the reason why it has succeeded in living through millennia.

It is a fellowship of faiths. It is all-embracing, all-inclusive." (pp. 50, 51).

It is on this basis and bedrock of the fundamental religious urge in man and the essential unity of the world religions that Swami Sivananda has built his great institution of all World Religious Federation. He believes and teaches that the U.N.O. will be a success only if it is supplemented and supported by the U.R.O. (United Religions Organisation.) In his brochure of all-World Religions Federation (A.W.R.F.) he gives us a Universal Prayer and a Universal Anthem. He says in it:-

"Association of religion with one's own free will, subjugation of ethical and moral culture to brutal force and physical might has wrought the deterioration

of the fundamental purport of religion, the main core of human existence. Excessive intellectual ratiocination, divergence from right interpretation of sacred texts, misguidance of the mass through wrong preaching bringing in inept analogies, has resulted in the direct and open charge that religion is blind orthodoxy. Religion never dies. But we are responsible for the proper preservation of it. Now is the time to co-ordinate the different religions through reconciliation of the superficial differences, elimination of minor disputes, and establishment of one Universal Religion of "God and Man" and "God in Man." (pp. 8, 9).

The inaugural session of the All-World Religions Federation was held at Rishikesh on the 28th, 29th and 30th December, 1945. The memorandum of the Federation is a great and memorable document. The Federation has been holding a session every year. In April 1953 a unique Parliament of Religions was inaugurated by Sir C.P. Ramaswami Iyer and was presided over by Swami Sivananda at Rishikesh. It will not be possible to go into their proceedings in great detail in this brief work. I may, however, refer to a few telling utterances by Swamiji on these occasions.

"Every citizen of the world should feel for the necessity of the unity of religions, which will pave a long way towards the peace of the world. The basis of unity of mankind must be spiritual. Then alone will unity be everlasting. Unity through

politics, science, League of Nations and other social federations will not be permanent." (29th December, 1946).

"May the All World Religions Federation establish the religion of love or the religion of the heart or the religion of wisdom, of oneness, in the entire world." (April 1947).

"Religion is the highest of all blessings. It comprises devotion, meditation, service, non-injury, self-control and austerities. You will obtain the fruit of all religions if you are truthful, non-violent and pure."

The best summing up of Swami Sivananda's teaching about the common ideal of all faiths is contained in the following precious words:

"The ideal of every religion is to awaken man from the deep slumber of ignorance of his real nature and to liberate him from the shackles of egoism, selfishness and inordinate attachment.

The basic teaching of all faiths is "Be good, do good." This might otherwise be expressed in four words: Serve, Love, Meditate, Realise.

Everyone has a positive and negative side of one's inner nature, which expresses itself in the individual's aptitudes and outward behaviour. The process of religion is to enable man to overcome his negative instincts with the help of the hidden, innate positive traits that are present in every human being.

The process of self-culture ensues a growing understanding that one is, in essence, what everything

else is, and that everything else is but a repetition *ad infinitum* of what one is within oneself. From the origin of this consciousness of the unity of all creation springs forth a natural tendency to treat one's fellow-beings amicably, with love and affection, tolerance and goodwill.

Annihilation of egoism and selfishness are not achieved by piously listening to their condemnation, or a half-hearted wish to eradicate them or by openly proclaiming that they are obstacles to individual spiritual progress and universal peace. It demands a sincere, persistent effort to rise above the animal instincts in one's thoughts, aspirations and day-to-day actions. No religious formalities, ceremonials and protestations can be of any use so long as one's heart is not transformed. No attempt at establishing a universal religion will be successful if it fails to emphasise the practice of the fundamentals of one's own religion. The basic tenets of all religions are concurrent; their ideals are the same. This basis itself can be called a universal religion.

Insist upon goodness, for this is a universal factor. Ethics is the basis of religion. Without morality there is no religion. The code of morals may slightly vary from place to place but fundamentally morality, too, is one and the same throughout the world.

Love is the fundamental basis of all morality. Love is therefore, the key to the realms of practical religion. Love is the one side of the coin, on the other side of which is peace. He who has cultivated unselfish love,

enjoys peace and radiates peace. He who loves, knows God, for love is God, and God is love.

Place the practical tenets of your own religion before the followers of the same religion, and devise ways and means of enabling them to express these tenets in their daily life. Present the fundamental, practical aspects of a religion—aspects that concern man himself and his own evolution, aspects that do not make him feel that his religion is superior to other religions. If you have to refer to other religions, refer to them in catholic terms, pointing out how they, too, contain, in essence, the very truths that your own religion proclaims. This is the way to religious unity. This is the way to universal peace. This is the way to prosperity. Finally this is the way to God.

10. SPIRITUAL WELFARE

In his work 'World's Religions' Swami Sivananda describes the essence of religion. He says: "Religion shows the way to attain God or salvation or the final beatitude or freedom from births and deaths. Religion contains philosophy, mythology, ethics etc. It prescribes various kinds of Sadhanas or religious practices to suit various types of Sadhaks. Real religion is one: it is the religion of the heart; it is the religion of love. Real religion is transcendental. It is above the senses, the mind and the intellect. Religion is ultimately of divine origin." (P.V) We must therefore realise that religion can fulfil itself only if it reveals, assures, and brings to us the supreme spiritual welfare.

But such spiritual welfare and happiness will come only if the meddling ego is suppressed and finally sublimated. This will happen also if we pursue the path of the various Yogas. We must pursue the path of Karma Yoga and work not for our ego but for others and as the servant of God and in a spirit of Sanga-rahita without caring for results. We must pursue the path of Dhyana Yoga and sublimate the ego by leading it from centre to centre and plane to plane by Abhyasa (repeated effort) and Vairagya (dispassion), Prapatti (self-surrender to God) and Bhakti (devotion) and,

by the alchemic touch of God's grace, sublimate the ego. Jnana (spiritual wisdom) will enable us to see the one Self in all beings, everywhere and to realise that we are not the prisoners of Karma in our bodies and are not the slaves of sin and merit, of pleasures and pain, because the law of Karma ceases to be operative when we get Atma Jnana.

We must never forget that such spiritual welfare will come to us if it has an ethical root and an emotional flowering and an intellectual fruitage. Swami Sivananda has stressed this truth as being the essential part of all religions. He says:—

“To attain Godhead one should be truthful, humble, pure, compassionate, dispassionate, forgiving, tolerant, unselfish, desireless, ‘I’-less, mine-less, generous, charitable. This is the essential part of all religions.

“Those who want to lead the divine life should be free from lust, greed, anger, hatred, jealousy, pride, selfishness, egoism, hypocrisy, etc. This is the essential part of all religions.

“To realise God one should develop love. He should have ethical perfection, self-restraint, the spirit of self-sacrifice, good conduct, devotion to saints and God. He should study the holy scriptures and have perfect faith in the existence of God, in the scriptures and in the worth of the spiritual preceptor. This is the essential of all religions.

“To come face to face with God one should pray and meditate regularly. He should be in the company of the saints. He should serve the saints, the poor and the sick. He should lead a simple life and

avoid all luxuries and should fast when the senses become turbulent. He should control the senses, reduce the wants, and subjugate the mind. This is the essential of all religions." (World's Religions pp. XVII, XVIII)

In Swami Sivananda's most recent work 'Brahma Vidya Vilas' we have a large number of spiritual dramas conveying to us the highest spiritual terms. One of the plays is entitled SAVANTS AND SEEERS. Among the characters introduced into scene six which is called 'Paradise the Real' and in which various prophets are brought into a Parliament of Religions are Swami Dayananda, Sri Ramakrishna Paramahansa, Swami Vivekananda, Sri Aurobindo, Sri Rabindranath Tagore, Mahatma Gandhi, Bhagawan Ramana Maharshi, and others. The last character there is Swami Sivanandaji himself. He gives his gospel thus in his own words:

"Liberation can be achieved only through Bhakti which is self-forgetting love, or Jnana which is self-transcending knowledge... Bhakti is the easiest means for salvation. Bhakti is achieved through singing the names of the Lord constantly with devotion. Therefore acquire Bhakti and attain freedom." (P. 145).

CONCLUSION

This book now draws to a close. All that I have said till now naturally leads to a consideration of Swami Sivananda's world-Ethic and world-Philosophy and world-Religion.

We have reached an era when modern Science seeks to look beyond and above space and matter and energy. Newton's concepts of absolute time and absolute space and absolute matter are outmoded. Einstein has now shown the untenability of these concepts and has established his Theory of Relativity and of Space and Time Continuum. Matter is dynamic Energy in reality and energy itself seems to get its potency from some ultimate source. In regard to man, Professor Julian Huxley has shown to us that the human possibilities depend upon ethical evolution and not on biological evolution. Swami Sivananda has synthesised Science and Religion and shown us how the new science of today is in accord with the mood of religion. Swami Sivananda has shown also how modern sociology and economics and politics will result in individual happiness and universal peace only if they have a spiritual basis, a spiritual aim and a spiritual goal. He says: "Any international league or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world. War will again break out after some time with redoubled vigour and increasing hatred; more machine-guns and aeroplanes will be constructed. Individual peace alone can lead to the establishment of universal peace."

Swami Sivananda's world-ethic is summed up by him in Ahimsa-Satya-Brahmacharya. Swami Sivananda's world-philosophy is summed up by him in Yoga, Vedanta; Yoga leading to Vedanta and Vedanta leading to cosmic consciousness. Swami Sivananda's world religion is summed up by him as Bhakti (devotion to God). I cannot conclude this work better than with the words in which Swami Sivananda sums up his philosophy and message and his teachings through the words put into the mouth of himself as a character in his play 'Savants and Seers' which was published in the year 1954 in Brahma Vidya Vilas:

"Purify your mind through selfless service of humanity. Service of humanity is service of God. See Lord Narayana in the face of a poor and sick man. Serve him with intense faith and Bhav. When you purify yourself by selfless untiring service for a number of years, the light of knowledge will flash in you, the darkness of ignorance will vanish and you will ultimately merge in God. Yoga of synthesis is best suited for this age. Take the help of Karma, Bhakti, Yoga and Vedanta to achieve the *summum bonum* of life. All-round perfection should be your aim. Practice of Karma Yoga, singing Hari's name, performance of regular Yogic exercises and Vedantic Vichar,—all these will take you to the highest goal. They do not contradict each other. They, on the other hand, act as help or Sahakaris in the attainment of God-Realisation."

OM TAT SAT—OM SHANTI

FLOWERS OF HOMAGE

Please accept my humble Pranams on the occasion of the attainment of seventy years by your Holy and Divine Self. We all pray that your Holiness will be granted many more years so that vision of human regeneration which thou hast seen and worked for would be realised.

India is being yoked to western horses in industry, politics and religion, dress and food etc We do require a dynamic change in the Souls of men. May I pray for real spiritual change in all men ?

May the Almighty bless this age with purity and devotion to the sages of whom you happen to be one to day.

—Dr. K.C. Varadachari. Ph.D.,
Sri Venkateswara University,
Tirupati.

Also on behalf of Djakarta Branch of the Divine Life Society I extend heartiest congratulations on thy Birthday.

—General Soekanto,
Chief of Police,
Indonesia.

I offer my sincere homage to you on the occasion of your holy birthday celebrations. Like the Sages and Seers of the ancient times you have been radiating Divine Knowledge and compassion like a light-house

to the ship-wrecked and bewildered humanity. Thousands of men have received inspiration from your glorious life.

May you inspire the whole world to the path of Divine Life and contentment for all times.

—Sri Swami Ananda,

Jt. Secretary, Bharat Sadhu Samaj,
Delhi.

Some weeks ago an old friend came to see us: Mr. Schwab. The Lord inspired him. He asked me if I should like to accept the translation of your precious book: YOGA SAMHITA, into German. I felt a great joy and resolved to do my best. The first three chapters are already translated. *Sitting with your book in the shade of an apple-tree, I forget time and space, and there is but your voice left, spreading this eternal and blissful wisdom all over the world. And listening to your voice, I am able to hear also how you would have had expressed things in German. You can't just translate such a book; the heart has to listen to the inner meaning of the words.* Looking for your address I notice that it is exactly your 71st Birthday to-day, 8th Sept. 57. I will ~~make~~ take this for a good augury—but what could I wish you? Could I wish to the Lord Himself the Lord's bliss and blessings? Dear Swami Sivananda, I should like you to accept as a very small offering my thanks for everything you have been doing for us, for the *gift of your words and teachings and inspirations*. Be sure, there are everywhere, especially here in Germany after the earthly hell of the last war, open hearts to cherish

and to unfold those rich seeds you are strewing all over the world. With my warmest wishes for your health and long life to yourself and all the disciples of the Forest University, I wish to express my profoundest respects and love.

—Sri Mrs. Sigrid von Glasenapp,
Donauworth, Germany.

Personally I and the members of the Divine Life Society Branch congratulate your Holiness with the Glorious 71st Birthday. We all wish you long life for many and again many years and good health that your Holiness could serve humanity on your way you have chosen,

—Col. V. Olshansky,
Divine Life Society,
Tehran, Iran.

It was with great joy that I received both your letters with your own signature, and I am deeply grateful for the addresses of devotees here in Geneva and for the beautiful prayer. With the help of God, I will achieve an inner stability and true faith. Thank you very much for your blessings. My salutations to you and to all the Swamis in the Ashram.

—Sri Elis Trautmann,
Geneva, Switzerland.

Thanks for thy letter. Indeed, there are so many things for which I have to thank thee—magazines and parcel of books. Thy most gracious “commendation—admiration” expressed for method of “dynamic Sadhana” and “ideal Yogic way of life”. Would it were all that, but a consolation Guru accepts it in that light.

For the books, many, many thanks. It is an encouragement to see the heart-throbbing outpourings of Bhaktas. I note all what you write: that disinterested service to others enables one to see Lord in all faces, and helps to destroy ego.

This day I have been—in "Ananda Kutir"—paying respects to thyself, with all happy Birthday wishes; and in imagination enjoying the festivities and celebrations. May it be a wonderful week of celebration, and wonderful treatment and effective results for Eye Clinic, and all other activities. I hear SOHAM of Ganga, rustle of breezes in leaves of forest trees, monkeys prancing over the roof of Chota Kammra (small Kutias), temple bells ringing and feel the cool quietness of evening, multitudes of stars, and voices lifted in melodious Kirtan. It is lovely, thyself illumined by flames of 'pan-fire-light.' Chanting is beautiful. How one can express the happiness and yearning your gracious welcome and invitation to return carries with it? Real Home. May it come to be so. I thank thee deeply. I yearn for India's smiling faces, lighter hearts and inner Beauty. Most of all for Himalaya and Guru. May Grace descend. May the year surpass all others in successfully carrying-forth of thy Mission.

—Sri Savitri Devi, (Sri S.D. Stein),
Stinson Beach, California, USA.

Most Honourable Swamiji, sincerest wishes and heartfelt appreciation. On your birthday, I shall be in touch with you and all your esteemed associates far and near, who will also rejoice this grand day, on which many years ago, *a soul reincarnated, who has devoted his*

life to the spiritual and constructive education of humanity and who has definitely included, the animals, our younger brothers in his practically expressed desire for World Brotherhood.

What a blessing, that you are such a Master in Meditation thus lifting the world by thought), but you are also able and willing to spend so much of your valuable time in writing, lecturing, healing, and other activities so that all the people, you contact, are benefited by it.

Moreover, you are so humble to even answer letters in person to a great number, of us, who are trying to climb. How you have time for all this, is a constant puzzle to me and to others.

In this troubled world, may you with all your power in meditation and practical application, help to abolish this terrifying testing of bombs.

And now, Great Seer, blessed may be this day, and the whole year to come, may you long have the strength and the power to disseminate your elevating thoughts and your valuable writings far and wide.

—Sri Dr. K. Nimmo, D.C.R.N.,
Oceano, California. USA.

I am very thankful and must appreciate all you have done for me. It was a surprise indeed to receive some very interesting books. After receiving your help and Blessing, I am relieved of my troubles.

—Sri Perumal Narnaidu,
Sydenham, Durban, S. Africa.

I think of you everyday. your Beloved Face is ever before me. *On your Birthday, I saw you just as plain as if you were standing before me.* I never had such a wond-

erful experience in my life. My Dear Teacher, Gurudev, from the moment I open my eyes in the morning I say my Mantram till I go to bed at night. I received both the Divine Life and Wisdom Light. I like them very much. I take one with me whenever I go out in my bag and study the wisdom of your Noble Self everyday, wherever I go. You are so precious to me and all your other disciples. I love reading Health and Long Life and the Ayurvedic books. They are wonderful. I would like to have a Mala blessed by you. My Dear Gurudev, the Blessed One will shower you with all His choicest blessings and guard you who is so dear to us all and bestow peace and goodwill over your HOLY Ashram is the sincere wish of your humble helper and may this year and your next years and many years to follow sustain you with good health and long life. Om Peace be with you.

—Sri Mildred Kane,

Darlinghurst, Sydney, Australia.

We celebrated your birthday in a very suitable manner. About 80 persons all religious-minded, some from Theosophical Society, some from *Arobindo Circle and other different religious groups*. Your peace Message was read. Then I gave a short life-sketch of yours and then explained fully what is Divine Life taught by you. Then some learned persons gave speeches on Divine Life. All went with good thoughts of serve, love, give, purify, meditate, realise and enquire: 'who am I?' I explained in a very simple way all these virtues and finally I spoke. Selfless service to humanity is worship of God. This is my

first speech in public. But before I started to speak, I remembered you mentally and prayed to you. So it was not I who spoke in the meeting but You, my Beloved Gurudev spoke from my mouth. Every now and then I am chanting your Name: Om Namō Bhagawate Sivanandaya.

—Sri Chunibhai M. Amin,
Divine Life Society,
Makupa, Mombasa, E. Africa.

Om Namassivaya. My ardent wishes and prayers for your Revered Holiness' eternal health, life, safety, welfare, world-wide success and supreme Bliss. My overflowing thanks again and again for your guidance and redeeming Grace. All my aspirations, motives and ideals centre in thee alone. Thou hast been the JOY of my life. Sweet and grand, truly the Revelation of Divinity. Thou hast been an inexhaustible source of exceptional kindness, fairness, understanding guidance, protection and security and everything Divine. Where to find this again on earth and in Heavens? *Where has been an Avatara comparable to you serving humanity on such world-wide scale with such a universal Gospel and wisdom in all fields? What is the use of all scriptures and dogmas, if not explained by you. Verily the world has never seen before such universal Purusha, nor had the same opportunity of easy salvation as you offer it to all.* O Thou, who hast blessed this earth with thy human birth, what are we without you. The founders of religions have passed away and there remain some scriptures, temples and idols, but thou art LIVING. God is a

living God. This is the supreme truth. Who can understand it ? Who inspires Divine Life ? Thou art a living God, and there is no other God besides thee. Those who have seen Thee, are truly saved; for them exists no more the past or future. How priceless, miraculous, stupendous and solemn is the God-sent Birthday, 8th Sept. Let me rejoice on this day so blessed. Give me Thy helpful hand and lead me on waves of bliss unto Thee, to partake the glorious Feast of Thy Birthday. I bathe Thy Lotus Feet in the sweetness and warmth of my heart.

—Sri Sivananda Margarita,
 "Synthese Universelle"
 Geneva, Switzerland.

Birthday of your Holiness: I myself personally and on the behalf of all the students of the Sivananda Yoga School, Hamburg, wish you excellent health, long life and boundless vigour to guide the whole world in the field of spiritualism.

For me You are the only source of spiritual inspiration which helps me to stick to the path of Yoga. The way of your teachings, the inspiration of your idealistic life and the magnetic influence of your personality have transformed my life completely.

Your book: YOGA SAMHITA which I got in my hands for the first time, has directed me towards a new region of life. I desire to take refuge at your Lotus-Feet. May you enable me to spend my life in your service. May I hope to have Darshan of your life-saving Feet.

May God bestow upon you the power, long life and health of His own to serve humanity

—Sri Narayan W. Saraf,
Sivananda Yoga School,
Hamburg 13.

Greetings to you from the members of my family and my little children of the Divine Life Society Branch. May the Divine Mother keep you in good health and may you spread the teachings of the Lord far and wide.

—Sri Haribhai,
Divine Life Society,
Clairwood, Durban.

Though my letters are few to thee, I feel that you always dwell in my heart. I carry out thy worship daily. *There are many obstacles and troubles and dangers that come across me. I carry thy Divine Torch: "Thy Wisdom of Pearls" as a guide, and I tread along courageously.* Devoted Gurudev, our Divine Life Society is mostly doing thy Kirtans, Bhajans and reading and lecturing thy priceless writings at this present moment.

My Beloved Gurudev, may you have a happy Birthday. May the Lord give you radiant health, wealth and crown you for ever with the Divine Glory for helping the suffering, ignorant, helpless humanity.

—Sri Sivananda Sivabakium,
Divine Life Society (Ladies Section),
Mayville, Durban, S. Africa.

Lord Sivananda, Divine Father, thanks for all your wonderful divine books. Sivananda help me, I am not happy on this earth. Save me.

—Sri Lilian Coket (Sister Mirananda)
Paris, France.

My friend now wants to visit you in India. I told him that it is a great blessing to enter the presence of a God Man.

—Sri Michael Sawtell,
Sydney, Australia.

At this time when men's hearts are failing them in all parts of the world as they see the increasing power of the evil forces which may soon be let loose to destroy humanity, I have dared to call on you directly from little known British Guiana,

I believe that under your leadership the Divine Life Society will prove to be the main source of pure spiritual power which will destroy the dark forces of destruction and save the world from ultimate disaster.

—Sri Leslie C. Davis,
The Guianese College of Modern Education,
George Town, Br. Guiana,

My Book : "India's Message of Peace", the foreword whereof was written by you, has now come out of the Statesman Press. I feel the power of your blessings behind all these appreciations coming to me so soon after the publication of the book.

—Sri A.N. Purohit,
Sambalpur, Orissa.

May thy blessings and Grace be ever with me. Divine One, I am tired of sacrificing Eternal Bliss for

worldly gains. I am eager to renounce the world and be a spiritual disciple under you and wherever you send me to, so that I may realise God

—Sri Charles Ortesen,
Miami, Florida, USA.

My heartfelt thanks for thy kind letter. The more I live my life in you, the more happy I feel. The night is holy to me, because in peace and harmony, I can read your books. The night of the 4th September I dreamt that you stood in front of me showing me a pair of small children's shoe. You spoke to me about the fine almost new things as if for a two or three years old child. In the afternoon, I felt several times your presence in my room with me, and I was happy. In the morning as soon as I wake up, my first prayer is for you then for my husband and all living beings. After two hours work I again have my prayer time and I am with you before I go to my writing table. I write some hours every day. It gave me great interest because you are present when I work. I am happy for my task and pray to God to help me so that I can write my book to Your Honour. It is very interesting to see that I often get help in the midst of my devotion for completing the work.

—Sri Agnes Bogh-Hogsted,
Aarhus, Denmark.

Thank you for every word you are writing. It is strengthening my spiritual work. Beloved Guruji, I turn towards you in all my difficulties. My heart is failing me. At once I form connections with you. After half

an hour I proceed with my work as if nothing had happened.

—Sri Bozena Ceehova,
Praha, Czechoslovakia.

Happy Birthday : How I wish I am there with you all to celebrate the Day and to shout with hearty cheers in your presence the full rejoicings of my humble heart and to thank God for having blessed this earth by giving us in this era a noble and holy Saint to guide and teach humanity the inner wisdom of God.

—Sri C. I. C. Yeyes,
Philippines Islands.

Last month I have received Thy holy letter of blessings. It has given me great delight and immense happiness. According to thy instructions, I do my Sadhana. I, my wife and three children are very much grateful for having received Maha Prasad and two parcels containing sacred books. *Since we received the Prasad, we have never gone to the Doctor for medicine. But simply we rub on foreheads with faith and Bhav the Prasad and it cures the disease. We are very much happy and healthy with it. Really it is a Divine medicine passed on to us through thy Grace. Your Holiness is not only my Spiritual Guru, but my family doctor also.*

My three children when they come to see thy Holy Picture on periodicals at once shout Dada, Dada, and feel much happy when they receive "Divine Life for Children." In October they sail to India. During their stay over there, they will visit ANANDA.

KUTIR—Heaven on this earth for thy Holy Darshan and prostration to thy Lotus-Feet. Om Namahsivaya.

— Sri Bahadur Singhji Parmar,
Nairobi, East Africa.

It seems a long time since I have had a precious letter from you, although at times of meditation I see you so clearly, and feel you so near. I receive much benefits form your writings in books, which I do wish to thank all the Editors at Divine Life Society for. I cut from the book cover your wonderful picture, which was coloured with red, and now I have it on my desk, as it seems to speak as I look at it. So you know I think of you over and often,—as I know God is blessing you, making you a blessing to humanity here and there and everywhere. I thank you for all of your love for me.

—Sri Delseanure Fergie,
Universal Truth Centre,
Banning, California.

O Lord ! The ten days I had spent at Rishikesh seemed to me like ten seconds. I never felt so homely in a new place and all the inmates became my relations. Father, how sweet are your words "I shall guide you". you looked after me more than a mother does her child. How can I thank thee for all thy kindness. How happy I used to feel when I used to watch your Leelas ! You are nothing but an incarnation of God to me. The atmosphere with spiritual vibration will prove a soothing effect on anyone. It is really a paradise on earth.

During my departure from Rishikesh I wept like

a child. I could not bear the separation from thee, though I know my Lord that you are always with me and I can feel it if it were not for thee I could never have been able to keep up this constant remembrance of God.

Gurudev ! You are the most perfect Guru one can ever find and you are really God Incarnate !

Everyone belonging to the Ashram is kind, gentle and understanding. They are so hospitable and cultured that it surprises everyone. It is all nothing but due to thy Shakti. All are care-free, light and peaceful, It is a heaven on earth.

—Mrs Vimala Karnad,
Udipi, Mysore State.

WATCH TOWER

Sept. 8 is sacred as the Birthday of revered Swami Sivananda. We are grateful to Swamiji for his continued blessings to the "Mira (East & West)." We also remember with gratitude Swamiji's gracious visit to St. Mira's over 5 years ago.

Humanity owes a deep debt of gratitude to Swami Sivananda for the spiritual light that he radiates through his luminous life, his inspiring utterances and his rich writings.

On his 71st birthday we offer our reverent homage to to the saint of Rishikesh and pray that his pilgrimage on earth may continue for a long time for the highest service of humanity.

Elsewhere in this issue it is a joy to publish Swamiji's "India's Message to the World."

Mira (East and West) (Sep. 57. P. 436).

THE DIVINE LIFE SOCIETY

is a unique institution in that it is the great gift of a divine being who, paradoxically combines in himself the Cosmic Consciousness of a God-realised sage, the dynamism of an enterprising industrialist, the "originality" of a film producer, the tact of a business magnate, the daring of an adventurer, the love of a cosmic mother, the anchorite's spirit of renunciation and the supreme indifference and detachment of one disinterested in the affairs of the world ! Therefore, it beautifully blends the essentials of the different ways of viewing and approaching Godhead.

The HEADQUARTERS of the Society, the Sivananda Ashram, is Cosmic Consciousness concretised. It is open to all; it keeps its doors ever open in loving invitation to every sincere seeker after Truth. It has no boundaries, literally and metaphorically. THE YOGA VEDANTA FOREST UNIVERSITY holds regular classes for instructing the seeker in the various branches of Yoga and Vedanta and leads him to the supreme goal of Cosmic Consciousness.

The PUBLICATIONS Branch of the institution is a never-failing fountain at the head of which is Bhagavan Sivananda himself, ceaselessly striving to spread the gospel of Divine Life throughout the world. Dynamism is as unmistakable a mark of Siva's disciple as is

humility, love and a spirit of selfless service. The YOGA-VEDANTA FOREST UNIVERSITY PRESS prints all books published by the University and distributed through the SIVANANDA PUBLICATION LEAGUE, and also several Journals, e.g., "The Divine Life," "The Wisdom Light," "Health and Long Life," "Forest University Weekly," "Branch Gazette" and "Yoga Vedant (Hindi)."

The SIVANANDA ART STUDIO faithfully preserves in a highly inspiring graphic manner the great moments of a divinity's life on earth, and provides the devotees of Siva the object of their worship and meditation (viz., Siva's soul-elevating portraits). It prepares Yoga-films for the benefits of aspirants all over the world, and has captured Siva's voice, too, on the magnetic tape.

The TEMPLES and the BHAJAN HALL provide wonderful training grounds for devotion and the best field for Bhaktas to devote themselves to the adoration of Transcendental Divinity, as are the SIVANANDA CHARITABLE HOSPITAL and the other departments of activity the best field for training oneself in Karma Yoga

THE INSTITUTION IS ENTIRELY MAINTAINED BY *YOUR* SUPPORT AND CO-OPERATION!!

*Your Contributions will enable us to carry on this
work on a Grand Scale.*

Your token of goodwill, support and co-operation will be gratefully welcomed and acknowledged by:

**The Secretary, Divine Life Society,
P.O. Sivananda Nagar, Rishikesh (Himalayas).**

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